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A DANGER IN THE MISSIONARY WORK.

THE June number of the *Christian Work Throughout the World*, contains a notice of the Punjab Missionary Conference, held a few months since at Lahore, India,—a meeting of much interest and value, attended by brethren connected with the English Church Missionary Society, the National Church of Scotland, the United Presbyterian and the American Presbyterian Boards, American Baptists, American Episcopal Methodists, and one Independent. A few paragraphs in this notice bring to view a difficulty which, though perhaps not unlikely to be often met with, in a somewhat serious form, in conducting foreign missionary operations, has been little thought of by Christians generally, or even, probably, by most of those intimately connected with the prosecution of the missionary work. The account states :

“Throughout the discussions which took place during the Conference, there was perhaps nothing which attracted so much attention, and was regarded by most with so much surprise, as the avowal, on the part of the native brethren, that there has not existed, in all cases, between them and the European and American missionaries, so uniform a feeling of cordiality as the Christian public had expected and supposed. Of this fact it was found most missionaries had been aware, especially the more experienced among them—though unable, perhaps, fully to explain it, or to devise a remedy ; and deeply as they could not but regret and feel humbled that it should be so, it was doubtless a relief to many to see the truth elicited, and in some degree explained, by the discussions of the Conference. * * * The discussions clearly revealed the fact, that what may be termed the secularities of a Christian profession are the main if not the sole cause to which such dissatisfaction as may exist must be attributed ; and it became apparent that the expectations of converts in connection with these, whether just or unjust, are such as it is for the most part not in the power of the missionaries to satisfy, though some causes of irritation were indicated which it might perhaps be practicable, by mutual consent, to remove. Thus one native brother dwelt with much feeling, and in a very proper

spirit, upon the claims to consideration and support, of those who, like himself, had sacrificed all the privileges of high caste, family distinction, and brilliant prospects, to join themselves with the despised followers of the cross of Christ; while another stated that the difference in the rates of salary allowed to catechists, teachers, and others in the several missions, together with the want of good administrative arrangements for the internal affairs of their communities, were a fertile source of heart-burnings and discontent. The missionary brethren, on the other hand, showed that it was most difficult to secure such arrangements as would afford satisfaction to all parties; and that as regards the temporal wants and expectations of converts, it is not in the power of missionaries to meet these to any considerable extent, or even fully to qualify them for remunerative secular employment."

These extracts exhibit not only the fact, and to some extent the causes and nature of the difficulty referred to, but also indicate that it is somewhat extensively felt. It was found, that "most missionaries had been aware of this fact, especially the more experienced among them." Of course, this is said of those present at or represented in that Conference, but it may fairly be inferred that many others have the same unpleasant knowledge, to a greater or less extent. Yet, throughout the discussions, "there was perhaps nothing which was regarded by most with so much surprise," as the avowal of this fact. It is one, doubtless, the *existence* of which missionaries in general would be very unwilling to recognize, and of which they would be reluctant to speak, if they were compelled to feel that it did indeed exist.

On many accounts, however, it may be well that both missionaries, and the conductors and supporters of missionary societies, on the one hand, and native helpers and Christians on the other, should be aware that such want of cordiality is, to say the least, not unlikely to arise, disturbing the peace and diminishing the usefulness of all concerned, and endangering the spiritual progress if not the vital piety of many. It is, under the circumstances, a very natural outgrowth of human imperfection. It existed in the churches planted by the Apostles, and while they lived. There were among the Galatians those who would gladly have turned away their confidence and affection from Paul himself, that they might affect them, and receive them as more worthy and reliable teachers than he. The Corinthians were in danger of being "corrupted from the simplicity that is in Christ," by those who thought and spoke of this same Apostle as though he "walked according to the flesh," and said of him: "His letters are mighty and powerful, but his bodily presence is weak and his speech contemptible." Even the loving and lovely John had occasion to write of one desiring to have the pre-eminence, and prating against him with evil words. And if these things happened to men so eminent, and known to be inspired, it is not strange if like things occur in the experience of modern missionaries, who certainly may be, themselves, by no means free from error and wrong.

It will be noticed that "the secularities of a Christian profession" are said to have been "the main if not the sole cause" to which any dissatisfaction found to exist in the churches connected with this Punjab Conference must be attributed; and that "one native brother dwelt with much feeling upon the claims to consideration and support of those who had"

made great sacrifices in embracing Christianity. It is easy to perceive that such views and feelings may readily become a fruitful source of disaffection among those who are, not unfrequently, called to give up most of what would be regarded as in any measure bright and hopeful in their worldly prospects if they embrace the gospel, and who, in their ignorance, often consider the missionaries as under *obligations* to them for having received their religion, and suppose them to possess unlimited ability to afford such assistance as is needed.

Another referred to "the difference in the rates of salary allowed in the different missions." And there is to be considered here, not merely the difference which often does and will exist in this respect among missions of different societies, in the same or adjacent fields, but also the necessary difference in the compensation granted to various classes of helpers, and, still more, the difference between the salaries of missionaries themselves and those which can or should be paid to natives. If, in mission fields generally, a salary should be given to pastors, teachers, and other laborers from among the people, even approaching the amount necessary for the comfortable support of families from Europe or America,—to say nothing of the desire and effort to secure mission employment which would be thus awakened, and the temptation to hypocrisy which would be held out,—it would at once raise the persons thus employed, in all their outward circumstances, so far above their own previous condition as greatly to endanger their spiritual welfare, and so far above the condition of those from among whom they were taken, and to whom they are to be pastors, teachers and examples, as fatally to interfere, often, with mutual sympathy, confidence and esteem, and with such a kind and degree of social intercourse as must be essential to their highest usefulness. It would preclude, also, all possibility of raising up, within any reasonable length of time, self-supporting churches and schools,—for such salaries the people could not pay,—would thus perpetuate the burden upon missionary societies and the churches of Christian lands, and at the same time would greatly diminish the number of helpers who could be employed, and limit the work and influence of the missions.

Yet many circumstances tend to increase the difficulty of deciding what should be done, and to multiply the causes which may occasion unkind feeling on the part of native helpers. Men cannot be taken from among the people as they are when the missionary first goes among them, and made teachers, catechists, preachers or pastors, as soon as they receive the truth. They must first be themselves educated, to a greater or less extent, and fitted for their work. But, of necessity, this education elevates and refines; creates new tastes, new habits of life, new wants. Especially must this be true when the education is given by those from Christian lands, and in connection with Christian families; and the more intimate the connection with such families, as in the case of boarding schools, the greater will be the influence in this direction. In the nature of the case, the gospel and Christian education will first elevate a few, by whom, as teachers and preachers, the body of the people must be elevated; and to maintain a *just* balance in all

the outward relations between missionaries, educated native helpers, and the less educated poor and rude people ; not to educate alone, but to cultivate and refine *just far enough*, and not too far ; to create the taste and desire for a higher and better mode of life, as to dwellings, furniture, books and other means of culture, dress and all outward circumstances, and yet not destroy a willingness to live among and be of the people for the sake of doing good ; to bring into familiar contact with European modes of life, and not destroy a willingness to live in such a way that an Asiatic or an African newly-gathered church and congregation can and will furnish a support ;—all this can never be an easy matter. And to prevent, in connection with the attempt to do all this, envyings, jealousies, suspicions, heart-burnings and fault-finding, can be accomplished by nothing short of the richly abounding grace of God.

These are but hints at a few of the very many sources from which more or less of alienation and unkindness is not unlikely to arise ; hints which may serve as cautions to all concerned. May all needed grace and wisdom be imparted, both to those from abroad and to every native laborer connected with the missionary work. For this let all the churches pray ; and if still, in any field, difficulties of the kind now hinted at do arise, let neither missionaries nor the churches be disheartened. No strange thing will have happened. The truly converted man is not fully sanctified at once, either in Europe or Asia, in America, or Africa, or the Islands of the Sea ; and we must not suppose that there is no Christian life or light within him, because he shows, at times, the infirmities of those over whom sin has too much dominion.

ITEMS OF INTELLIGENCE.

GREECE.—Dr. King writes from Athens, July 4 : “ We are now in the midst of a civil war. Party spirit and love of rule have at length divided the soldiers and citizens into two hostile bands, and in the streets and squares of the city blood has been flowing. For two days, (on the 1st and 2d instants,) the battle was incessantly raging, and the sound of guns and cannon told us that the work of death was going on. Yesterday, through the intervention of the ministers of the three protecting powers,—France, England and Russia,—a truce of forty-eight hours was proclaimed, which will end to-night or to-morrow morning ; and the above-mentioned ministers have proclaimed, that if fighting should commence during the time of the truce, they will leave the place, go on board the ships, and invite all under their protection to go also ; and that ‘ they will cut off all connection with a country from which true patriotism seems to be forever exiled.’ ”

“ Men seem to be mad in almost every part of the world, and God is chastising them for their wickedness. Before this interesting day,—the anniversary of American Independence,—I had hoped to hear good news from our beloved country ; to learn that the Union was re-established and safe, and the stain of slavery forever wiped away. That it will be so, I have from the beginning had no doubt. May God, in mercy, grant it speedily.”

WESTERN ASIA.—A letter from Dr. Riggs, of Constantinople, announces his return from his absence, in Egypt and Central and Eastern Turkey, on the 29th

of June, "just in time to aid," he says, "in ministering to the last earthly wants of a beloved daughter, [Emma Louisa,] who left us, as we cannot doubt, for the better land, on the 2d inst." Speaking of his visit at Aintab he remarks: "On the 3d of May I had the pleasure of being present at the Sabbath school in that place. At half past seven in the morning, the large church was filled with all classes, old and young, male and female, engaged in the study of that Word which makes wise unto salvation. It was a delightful sight. More than 1,300 were present, arranged in seventy-eight classes, and yet there was no symptom of confusion or interference. The teachers' meetings, during the week, are very interesting and profitable occasions. The whole number of teachers is about ninety."

Respecting Oorfa he writes: "The Sabbath congregation numbered 230, crowding the place of worship. Of more consequence, however, than the rapid increase of the audience, is the earnest spirit of inquiry after the way of salvation, which has of late been specially apparent. Oorfa is held by the traditions of Mohammedans, Jews and Christians, to be the birth-place of Abraham. We greatly rejoice to believe that it is becoming the spiritual birth-place of children to Abraham."

The company which sailed from New York on the 30th of May, destined to different fields in Turkey, viz., Messrs. M. P. Parmelee and J. F. Smith, with their wives, Miss Fritcher and Miss Reynolds, arrived at Constantinople, July 8.

SYRIA.—Mr. H. H. Jessup wrote, June 26: "There is intelligence from Hums that the Sabbath congregation has doubled, and the native brother laboring there is greatly encouraged. He has just returned to the place after a month's absence, and writes that the school has now sixty pupils, half of them girls. This is an increase of more than one-half since my visit in April. Five hundred piasters' worth of books had been sold within a few days, to Greeks and Mohammedans. The native brethren beg most earnestly for a female teacher for the girls' school. The wives of the Protestants can none of them read, and wish to be instructed. I had set my heart on sending them a young woman to teach the girls and women, but on looking over our appropriations for schools, I find it impossible to enlarge at all. The demand for teachers and schools is so great in every direction, especially for girls' schools, that Syria seems to be awaking after a long sleep; but we have no funds to open new schools, and can barely maintain the old ones. The case in Hums is one of special interest, and has strong claims upon the friends of missions. I know of no place in the land where the instruction of females would tell more decidedly upon the progress of the truth. My great hope for that place is in the anticipated arrival of missionaries from America, for the permanent occupation of the northern part of our field, now so long deserted. Thirty-two persons near Amiûn, have sent a petition asking for Protestant instruction."

CENTRAL TURKEY.—Mr. Nutting, of Oorfa, wrote briefly, June 15. "*I am full of joy in looking at the work of God already visible in this field, and still more when I look at the earnest which this visible work gives of the evangelization of all this people, and that with very little more of external aid, beside the continued support of the missionary for a time, and aid in building small chapels. I am not especially of a sanguine temperament, and these thoughts in regard to the future necessity and prospects of this field are not hasty but deliberate, and are continually strengthened and confirmed by my experience, particularly that of the last two years.*"

"As fast as I have thrown the burden [of supporting their own institutions] on the people, they have borne it, and with cheerfulness and increasing ability. This

year, since January, they have (here in Oorfa) paid promptly the salary of their native preacher,—though he is not yet ordained as their pastor, and the church has numbered only 14 members and the congregation about 200,—assessing it, and the support of three school teachers, according to ability. Thus far there is no delinquency ; every thing is paid up promptly. They have also paid half the cost of a place of worship in Germish, and part of the support of an evangelist, though as yet there is no congregation gathered there. The word of the gospel has also sounded out to all in the surrounding region from here to Scrooj Bozova, in more than a dozen villages, without a cent of help from abroad. Two weeks ago, eight persons, four of them males, were received to the church, which now numbers 22 working Christians, meeting every Friday for a private church prayer-meeting, and including seven hopeful young men, who are receiving instruction with a view to becoming ministers of the gospel, unsupported by foreign aid. Of these only one now receives aid from abroad. The others are all self-supporting, and never expect any support aside from what the congregations may give."

EASTERN TURKEY.—The annual meeting of the mission to Eastern Turkey was held at Diarbekir, commencing May 18, and closing May 25. Mr. Riggs of Constantinople, and Mr. White of Marash, were present as delegates, respectively, from the Western and Central Turkey missions. A brief general letter refers to the death of Mr. Dunmore in the United States, formerly a beloved fellow-laborer at Diarbekir, and mentions the affliction of four of the mission families by the death of children within the year, viz., those of Messrs. Walker, Allen, Knapp and Pollard. The hitherto "unsuccessful call" is renewed, urgently, for another missionary for Mardin, where "two are needed," and for a reinforcement to enable the mission to occupy Van. So strong were felt to be the claims of that place, that Mr. Walker offered to leave his station at Diarbekir and go there, if his brethren thought it best, and the votes on the subject were about equally divided.

The most interesting day of the meeting, it is said, was that devoted to the ordination of Baron Tomas Boyajian, as pastor of the First Evangelical Church in Diarbekir. "The examination of the candidate was full, and remarkably well sustained. The ordaining services were necessarily in the open air, and were conducted in Armenian, Turkish and Arabic. More than a thousand adults were present, besides hundreds of children, and the attention and interest were unflagging to the end." The members of the church pledge themselves to furnish nearly half the salary. Thirteen members, heretofore connected with that church, were formed into a separate organization at Cutterbul.

CEYLON.—Dr. Green, in a letter dated March 31, speaks of finding much, since his return, to encourage, and still more to interest him in his work. The medical class is composed of eleven intelligent young men, from 20 to 25 years of age, most of whom give good attention to instruction. Two have recently united with the church. Four only of the eleven are heathens. The number of patients registered by Dr. Green, since his return, is about 2,000. He has consented to attempt also the superintendence of the "Jaffna Friend in Need Society's Hospital," where the number of patients had been more than 3,000 since the first of January. He makes the trial of this for three months, with the approbation of the mission, "in the hope of being then able to decide whether it will increase his usefulness."

MADURA.—Mr. Noyes wrote, in March, that on a tour among the villages of his station, he found the people busy with their harvesting ; and after several years of suffering from drought and famine, it gave occasion for much gratitude to see that

the early harvest of this year, though not of the first class, was still very satisfactory. The prices of various kinds of grain had already fallen nearly fifty per cent.

Mr. Washburn, writing in April last respecting the town of Pulney, refers to one of the obstacles in the way of the reception of gospel truth in India as follows: "Here, as elsewhere, the Brahmins have fastened upon the choicest lands. All this waving cultivation, as far as the eye can reach over the wide-spreading plain, is the property of that stone image, whose temple is yonder on the rock, or, in more intelligible language, of its priestly dependent. Were I asked, What are now the chief supports of Hindoo idolatry? I would reply, The landed wealth of the temple, and the pecuniary interest of certain non-official portions of the community. Pulney is a sacred town in the eyes of all the Hindoos of South India. It abounds in the most substantial and costly temples, rest-houses and edifices for entertaining pilgrims. Many of them are of hewn granite; each capable of accommodating hundreds from the vast multitude of pilgrims which yearly fill and overflow the town. The pious among the residents have learned to augment their gains and their merits at once, by erecting these spacious structures for the purpose of encouraging pilgrimages to their shrine."

Mr. Washburn states, that notwithstanding the famine, and "the extraordinary outburst of benevolence at the meeting a year and a half ago," the contributions of his people during the past year had exceeded those of 1861. They had tried a new system of collecting. A small earthen jar was given to each person in the congregation, and he was invited to deposit in this weekly, or at the end of harvest, as God had prospered him. The breaking of these jars, he says, afforded an interesting occasion at the new year's festival, and the people were glad to find that they could, almost unconsciously, accumulate something even in the day of 'hard times.'

Mr. Rendall wrote, May 20, mentioning the "very pleasant" meeting of the mission in May. He says: "You will be glad to learn, that the itineracy is to commence June 1. It is arranged that two brethren shall go together, for three weeks, in some destitute portion of our field, and labor in this good work. We shall thus take our turns until our next meeting, when a new arrangement will be made. It will be a work of great toil, and we shall need God's blessing to sustain us. I trust we shall have your prayers." A catechist, who has been at the Tirumungalum station, is to be ordained as pastor at Malankinnaru, where the church has been without a pastor since Mr. Winfred left the mission. "He will be the second candidate ordained this year. May the Lord continue to add to this number faithful men, who shall indeed be pastors of the little flocks scattered throughout the district."

NORTH CHINA.—A letter from Mr. Blodget announces the arrival of Mr. and Mrs. Stanley at Tientsin, on the 13th of March, "after their long voyage and their winter at Shanghai." "Thus, after nine long years of waiting," he writes, "when every other member of the mission had either returned home or been removed by death, reinforcements have arrived. The solitary branch has begun to sprout again, and we may yet have a flourishing mission in this field." Mr. Stanley reached Shanghai so late in the season, last year, that navigation to Tientsin was closed for the winter.

DAKOTAS.—A letter has been received from Mr. J. P. Williamson, who went with the Indians sent up the Missouri River, dated July 8. They are located one hundred miles above Fort Randall, in a region which appears to suffer very much

for want of rain. "Hardly yet the middle of summer," he writes, "and all these great plains without a speck of green." "Only in the lowest valleys, by the side of the river, is there any living grass, and that is being fast dried up. The little corn we planted in the lowest spots, after we arrived, if it sprouted at all, only came up to wither and die. It is even too dry to allow of a dew to wet the face of the ground." As yet there had been no intercourse with the Missouri tribes of Indians, who seemed to have a feeling of hostility towards the Winnebagoes in the company from Minnesota, of whom there were about 1,800. Mr. Williamson thought the hostility did not extend to the Dakotas, about 1,300. It was yet too early to make decisive plans for the future. The Dakotas were making it manifest that "as a tribe, they have changed from heathenism to Christianity," while the Winnebagoes remain as they were. He writes: "Last Sabbath we celebrated the communion of the Lord's supper. The Indians themselves had prepared awnings and carpets, of their tents and mats, so that externally we had every thing to make us enjoy the scene, and internally I hope the Spirit's presence caused joy in many hearts. There were many who communed for the first time, and among them was especially marked the desire that they might not partake unworthily. One man arose, after he had seated himself at the communion board, and said he wished to confess that he was a great sinner, and in no way worthy to partake of the sacrament. Others silently trembled, as they took the holy emblems in their hands."

A letter from Dr. Williamson, dated July 31, announces a very trying change in the aspect of affairs with the imprisoned Indians at Davenport, for whose good he had been laboring so successfully. Rev. A. L. Riggs, son of Rev. S. R. Riggs, of the mission, had come from Illinois to assist Dr. Williamson for a time, specially in teaching the Indians to sing, that they might be better able to conduct the "service of song" in their religious worship. General Roberts positively refused him permission to visit them for this labor of Christian love, and about the same time issued an order forbidding to the Indians all recreations; directing, that their rations of bread be discontinued, and that they be fed exclusively on corn, or corn meal, and meat; and that no visitors should be allowed to enter the prison. This was soon followed by another order excluding Dr. Williamson himself, and thus cutting the prisoners off from all religious instruction. For such proceedings, it is said, he assigns as a reason, substantially, that these Indians are such sinners that he thinks it wrong to show them any sympathy, even so far as to preach to them the gospel. Yet Dr. Williamson forwards brief extracts from a letter from the officer under whose immediate charge they had been from the time they were brought to the camp, in which he says: "I take pleasure in bearing testimony to the unexceptionable good conduct of the Indian prisoners confined at this place, and under my immediate supervision for some months past. They have been submissive to their fate, obedient to every order, and indefatigable in the labors imposed. * * * Moreover, the earnest Christian devotion of a large number of them evinces much of the indwelling Spirit of God, and in many cases a high standard of Christian character. * * * I exceedingly regret that the Doctor [Dr. Williamson] has been notified by the military authorities to suspend his visits, and sincerely hope that he may again be allowed to resume them."

Our brother has forwarded a statement of the case to the Commissioner of Indian Affairs at Washington, with the very reasonable request, that an order may be obtained for the admission of loyal ministers of the gospel at all proper times. Meantime his very useful labors are suspended.

LETTERS FROM THE MISSIONS.

Senecas.

ANNUAL REPORT FROM MR. WRIGHT.

Political Excitement.

MR. WRIGHT wrote, July 8, reporting the work among the Senecas for the last year. He refers to extra efforts for the religious welfare of the people in the winter, from which some good resulted, especially in bringing about a reconciliation, in many cases, between those who had been at variance. But he writes:

The year has been one of perplexity and difficulty in many respects, while in others we have been kindly favored by Divine Providence. Early in the year, it became evident that a political storm was brewing, and that it would probably involve the church, and seriously affect our missionary operations. One party wished to destroy the existing Government, and, going back to the ancient order of things, have chiefs after the manner of the old Six Nations' Confederacy; restore the old customs and observances of the people; dispense with education, civilization and Christianity; and in short, become again what they were a century ago. A portion of the people sympathized with them in respect to Government and laws so strongly as to take sides with them, hoping, nevertheless, to retain the benefits of civilization, education and Christianity, after the revolution should be effected. A few of the brethren in the church co-operated with them on this ground, and others favored the holding of a Six Nations' Council, at which the old system should be thoroughly explained to the people, (many of whom had grown up in comparative ignorance of it,) without designing to commit themselves to the policy of the old Chief party. A council was called, and for three or four weeks the subject absorbed the attention of the people, to the exclusion of almost

every other; and during the winter it was evident that it prevented the cordial co-operation of brethren who should have improved the opportunity in hearty and unanimous efforts to build up the heavenly kingdom.

The ill health of the missionary, and of several among the most efficient members of the church, keeping them, in great measure, from active efforts; and the unusually bad condition of the roads, from rains and mud, are referred to as also interfering with efforts which it was designed to make, and our brother adds:

Thus in many respects there seemed to be providential hindrances in our way, preventing a successful result of labors. Taking these into consideration, we see abundant cause for gratitude that so much was accomplished; while at the same time, we would be humble and penitent that there should have been any necessity for such trials of our faith and patience.

Good from Evil.

It should be thankfully mentioned also, that the political excitement, instead of closing the door against us among the pagans, has rather served to open it more widely; and our meetings among them, though sometimes thinly attended, are evidently preparing the way for their reception of the gospel. The Lord makes the wrath of man to praise him, and it would not surprise us if, in the end, it should appear that this attempt to restore the preponderance of heathenism has done more to break up its cohesive force than all other causes put together. We are endeavoring to improve the opportunity thus afforded, by keeping up a weekly meeting Friday afternoons, and a preaching service Sabbath afternoons, in the school-house at Newtown, in the hope that God will ere long accompany his truth with the effi-

cacious energy of his Holy Spirit, and bring those dark minds to Jesus.

Schools—Social Progress.

Our Sabbath school is flourishing, though not sufficiently provided with teachers. This, at present, seems to be the greatest impediment to its usefulness. The day schools continue to prosper, under the fostering care of the State and the persevering exertions of their efficient superintendent. The orphan asylum continues its good work, with an increased number under its charge. No special exertions have been made during the past year in the cause of temperance, yet the instances of drunkenness are perhaps less frequent than among an equal population in most of the surrounding towns.

In respect to industry and social progress, we are permitted to repeat the statements of previous reports. The gain is constant, becoming more and more evident, from year to year. The population is also increasing, the health of the people improving, and the proportion of deaths to the number of births diminishing, in a ratio which promises ere long to open the eyes of those who regard the extinction of the "doomed race" as a fixed fact, and discourage all efforts for their preservation. Should the present rate of increase continue, the place where the people dwell will ere long be too strait for them, and many will be obliged to sustain themselves by industrial occupations among the whites, for which they are becoming, continually, more and more fitted.

close in September; classes graduating, and new classes being received, at that time. Little worthy of special note had occurred in the institution during the last six months. For a part of the time there was apparent want of religious feeling, and trying cases of misconduct occurred; yet, considering from whence the pupils came, there is "great reason for gratitude that the number of those who have fallen back into the pit has been so small." Towards the close of the term a better state of feeling prevailed, and six of the students had been received to the church. Mr. Tracy mentions some things which serve to indicate that the hold of heathenism upon the people is loosening.

Diminished Zeal in the Service of Idols.

Our distribution of Scriptures and tracts, through the instrumentality of the students, has been less, for various reasons, than formerly; but their weekly visits to the villages are continued, and I trust the cause of God is promoted by their conversations with the people.

At the recent annual festival of Secundermalie, larger numbers than usual were present, owing, probably, to the abundant harvest just gathered in; but a most willing disposition to listen to the truth was manifested by the people present, and every thing in the form of a book or tract which we had to dispose of, was given away or sold. Much difficulty was found in drawing the idol-car, many of the people saying that it was not their concern, but that of the brahmins, who might draw it themselves if they chose. This indifference was openly attributed to the diffusion of Christian truth; and once or twice our students were requested, by the manager of the temple, to leave the vicinity of the car, as by their distribution of books, and conversation with the people, they hindered its being drawn. More than twice the usual time was consumed in bringing the car to its accustomed standing-place, and then it was accomplished only by hiring men from the village to do the work. Previous to the festival, the manager, who is also manager of the large temple in Madura, and who is

Madura Mission.—India.

LETTER FROM MR. TRACY, APRIL 27, 1863.

MR. TRACY, the principal of the seminary at Pasumalie, writes now from the Pulney Hills. The term in the school closed the last of March, which has heretofore been the end of the seminary year; but for the convenience of the mission, it is hereafter to

not a brahmin, proposed that the car should be reduced in size, that it might be drawn with more facility; but the brahmins refused, and the result was as I have stated.

Dissensions among the People.

A violent feud has for some time existed between the manager and the brahmins of the temples under his superintendence, as the former has filled up many of the responsible offices of the temples with persons who are not brahmins. He says the brahmins are not trustworthy; and on one occasion he went so far as to say, in the presence of several of our seminary teachers, that they were mere interlopers, and had no right to perform the religious ceremonies of the temples, which duty properly appertained to priests, chosen from the other high castes. Thus the house is divided against itself; may this prove to be a prelude to its speedy and utter downfall.

This manager of the temple is a man of intelligence, and of an inquiring mind. He has read some of our Christian books, and is now, I am told, engaged in reading the Bible, the source of all true spiritual light. I do not attach too much importance to this, but I do pray that the Holy Spirit may enlighten the mind and renew the heart of this influential man, through the power of the truth.

I may add, as another sign of the times, that the heathen shanars, from which caste so many of the Tinnevelly Christians have come, are now much excited in regard to their religious rights, particularly that of entering the temples as far as the higher castes do. They have often expended considerable sums of money in enlarging and beautifying these temples, yet, strange as it may seem, they have not been allowed to enter even those parts of the buildings which are open to other castes, even to the despised Pariahs. They now claim the right of going where any

person of good caste can go. The manager seems inclined to yield to their claim, as a matter of simple justice, but the brahmins hotly oppose any such innovation upon previous custom. The shanars say they will carry their point, and threaten, if they do not, that they will cast the brahmins overboard and set up for themselves, or go over in a body to Christianity. Whether any thing of importance will result from this excitement it is too soon to predict; but whatever tends to loosen the bonds in which the brahmins hold the people, and to lessen the veneration with which they have been regarded, must be favorable to the progress of the gospel, and therein we do and will rejoice. O that the Lord would come, and work speedily, with his almighty power, to redeem this perishing people to himself.

Western Turkey Mission.

ANNUAL MEETING.

THIS mission held its annual meeting at Constantinople, commencing on the 18th and closing on the 30th of May. Besides the delegates from different stations, and some other members of the mission, there were present Dr. Wood, Secretary of the Board from New York,—whose presence “was to all a source of much gratification and profit,”—Dr. Goodale, delegate from the mission to Central Turkey; and Drs. Hamlin and Schauffler, Rev. I. G. Bliss, agent of the American Bible Society, and Mr. Henry A. Schauffler, who were invited to sit as corresponding members. Several subjects of much importance received attention and were more or less thoroughly discussed. Some of these presented serious difficulties, and there were of course different views, but the general letter states that the Lord granted an unusual degree of unanimity and much spiritual enjoyment. The present aspect of the work, as indicated by the reports of the several stations, is spoken of as encouraging. The need of more missionaries was greatly felt, and an urgent appeal is made for several new men, to occupy specified and important positions.

By unanimous vote, the female boarding school (formerly at Hasskeuy) was located at Marsovan, and Mr. Dodd was requested to remove from Smyrna to that place, to take the

superintendence of the institution. It was also decided, after full discussion, to open a theological school at the same place as soon as may be; or, in other words, to recommence what has been the Bebek seminary, in a somewhat modified form, at Marsovan; and the Prudential Committee is requested to send out a man to take charge of it with no unnecessary delay.

STATION REPORTS.

Constantinople.

MR. E. E. BLISS left this station soon after the meeting of the mission in 1862, on a necessary visit to the United States, and Mr. Riggs was also constrained to leave in the autumn, going to Egypt, and then to Central and Eastern Turkey, seeking for himself and his family, the restoration of health. Mr. Goodell finished the revision of his translation of the Scriptures into Armeno-Turkish, early in the present year, and, though feeling the infirmities of age, has resumed more fully the direct work of preaching.

Many and great obstacles, it is said, oppose the progress of the gospel work at the capital, one of the most serious of which is found in the divisions existing among the Protestants, two parties having been long striving for control in the Protestant civil community. The strife has been bitter of late, and bankers and leading men among the old Armenians point to it and say: "We told you that, in a few years, this new nation would be as bad as the others." Again, there are found among the professed Protestants, men fond of disputation, who think more highly of themselves than they ought to think, some of whom were once employed in mission service, but proving unworthy have been dismissed, and who are ever ready to find fault with the missionaries and do what they can to shake the confidence of others in them. Yet the vigorous prosecution of the work at Constantinople is felt to be essential to success in other portions of the empire, and the present missionary force there, it is said, "is not adequate to the great amount of labor to be performed."

The missionary work in the city proper has been mainly under the care of Mr. Trowbridge. "In preaching, much assistance has been rendered by brethren not now members of the mission. At Balat, the preaching has been done by Messrs. Pettibone, Hamlin, Bliss and Goodell." "Messrs. Goodell and Bliss have shared between them the care of the church and congregation at Hasskeuy." Dr. Schaufliker has sustained an English service at Bebek, and during most of the year

Dr. Hamlin has also had a service there in Armenian. The Turkish department of operations has been still under the care of Mr. Herrick, who has devoted much of his time to the preparation of works for the press. He has held a regular service for Mohammedans at his house on every Sabbath morning, attended by from eight to ten Turks and by a larger number of Protestant Armenians. There has also been, of late, a meeting for Mohammedans on Friday of each week. The brethren urge the speedy sending of another missionary to aid Mr. Herrick. Many things indicate a waking up of the Turkish mind to feel "at least the advantages of the literature, the science and the arts of Christian Europe." Rev. I. G. Bliss, agent of the American Bible Society, has kindly taken upon himself the whole care of the book department of the mission work at the capital, and under his good management 558 Turkish liras were received for books sold during the year, [\$2,232]—much more than has been received in like periods heretofore.

At the commencement of the year, the little church at Hasskeuy had become greatly reduced in numbers and means, by reason of deaths and removals; the suspension of the female boarding school seriously diminished the small congregation; the place of meeting was inconvenient and insalubrious, and the time for which it was rented was about to expire; and Mr. Riggs, who had been the acting pastor of the church, was obliged ere long to leave. The Protestants had begun to build a church, but funds having failed the work had ceased. The walls were up and the frame covered, and as the best thing that could be done, a room was finished by the mission in the basement, to be occupied for three years. Services were first held in this room in July, Mr. Bliss, of the Bible Society, engaging to see the pulpit supplied with Armenian preaching in the morning, while Mr. Goodell was to preach in Turkish in the afternoon. The congregation soon began to improve, and during the week of prayer, in January, considerable interest seemed to be awakened among the members of the church. This has continued, meetings having been held on two evenings of each week since that time. Appearances are thus more hopeful than they were.

At Rodosto, the only out-station connected with Constantinople, a new place of worship has been opened, and a flourishing school, and the work is represented as in a promising condition, under the care of the native pastor.

Smyrna.

The report of this station speaks of spiritual coldness among the people. One member of the church has been suspended. The preaching has been sustained as usual, (though one of the two mission families has been absent from the station about three months,) and Thyatira, Aidin and Voorla have each been visited twice, on mission tours. At the out-station *Thyatira*, also, there has been 'too much coldness and little apparent progress.' One member has been cut off from the church. The native preacher teaches a school, with a prospect of an increase of scholars from without the Protestant community. At *Aidin* the state of things is encouraging, though the church has sustained a serious loss in the death of one of its members,—the head of a family,—and the consequent removal of the family from the place. The native pastor and his wife give great satisfaction and have much influence for good. A helper was stationed at *Magnesia* a part of the year, but was obliged to leave on account of ill health. "There is much encouragement to continue labor there."

Nicomedia.

The field connected with Nicomedia,—reduced by setting off a portion of it to the Broosa station,—now contains, within a circle of fifty miles, about 300,000 souls, of whom about 100,000 are Armenians. There are five out-stations, yet two of these are without any regular supply. There are five book-stalls, from which, during the year, 3,748 piasters' worth of books were sold. No additions have been received to the church at Nicomedia, but there has been commendable advance in the direction of self-support.

At *Baghchejuk*, the pastor, "after laboring for two years, with great zeal, for the *peace* of the church, became discouraged and resigned in April." A pastor was ordained at *Adabazar*, September 20. During the year, ten persons were received to the church there. "The obligations assumed by the people, nearly two years ago, to support their own gospel institutions, have been promptly and *cheerfully* met."

During a part of the year there were in Nicomedia, four small schools for girls, taught by graduates from the mission boarding school, and another graduate has been successful in the management and instruction of a mixed school at *Baghchejuk*. All these schools are self-supporting. "Frequent tours have been made, and every part of the field visited repeatedly, not without encouragement."

Broosa.

This station, formed out of the Southern part of the Nicomedia field, together with Broosa, Banderma, and the adjacent region, has been occupied since July, 1862, by Mr. Greene. During the nine months since that time, embraced in the report, the tours of the missionary had occupied 69 days, and those of helpers, 123 days. Within the field there are, not including the city of Broosa, "thirty towns and cities, containing over 50,000 Armenians, and three exclusively Greek towns," which demand attention from the missionary. Thirteen of these places contain enlightened Protestants, and in several others there are persons who read the Protestant translations of the Bible. In all, in the field, there are 262 registered Protestants, and three organized churches, with 64 members. About \$400 were contributed by these Protestants for religious and benevolent purposes during the year 1862.

The care of the church at Broosa was committed to a native pastor in 1851. In August, 1862, the pastor left; another has since been called, the condition of both church and community has improved, and much progress has been made by the Protestants towards defraying all the expenses of their own institutions. The church numbers 46. The Protestants have had their own business in their own hands, and have themselves made all arrangements with preacher and teacher. In January a number of the brethren organized a Missionary Society, and now support one of their own number as city missionary, at an expense of about seven dollars per month.

Out-stations.

At *Bilijik* there has been special encouragement during the year. The church, formed in 1857, with five members, now numbers eleven, and the Protestant community has increased to more than 30. The native preacher at *Banderma* was absent during most of the winter, owing to ill health, but has returned, and is applying himself with new zeal to the duties of his calling. A convenient house for the preacher, and a place for public worship, have been fitted up by the brethren. The church, organized in 1861, numbers 11 members. At *Demirdash*, a large Greek village, mostly through the influence of a persecuted Protestant shoemaker, who fled there several years ago, there is now a Protestant community of about 30, "great and small," and a preacher, who is also teacher of a school, has been laboring there the past year, with the prospect of doing

much good by his school, as well as by the preaching of the gospel.

Moochalitch, a town of about 900 houses, has received light from a member of the Broosa church, who was sent there on Government business two years ago, and now remains as a mission helper. There are seven "enlightened and fervent Protestant brethren" now in the place, who have stood firm under "no slight persecution."

At *Angora*, notwithstanding bitter opposition from Papal Armenians, a few are steadfast, and were recently greatly rejoiced at being permitted, by the officers of the Pasha, to be enrolled as Protestants. Several other places are mentioned which have been visited by the missionary or helpers, and present more or less promising fields for effort.

Sivas.

Sickness in the mission families has interrupted labor at Sivas more than in any previous year, and a quarrel of some ten years' standing, revived and continued among the Protestants, for the greater part of the year, has been a great obstacle in the way of success. A reconciliation seems now to have been effected. Coldness and unkind feelings towards the missionaries, on the part of some, have been a source of much trial. Yet the attendance on the Sabbath morning service has been much as before—about 50; and the Sabbath school, reorganized and more interesting, numbers 80, and takes the place of the afternoon service. Only one member has been added to the church by profession, and one has died, leaving the number 15. There are 15 pupils in the day school.

On mission tours during the year, the missionaries, always accompanied by a native helper, have spent fifty-four days. The time spent by a helper alone has been four and a half months. "We now find some to welcome us," it is reported, "in every village." The station has employed six helpers, but "the native agency needs reinforcement." The sales of books have been more than double those of any previous year. Dr. West has had many patients, with much opportunity for imparting religious instruction, in connection with the medical dispensary, and has still six medical students under his instruction. Five of these are now Protestants, and two, it is hoped, are pious men.

Out-stations.

At *Tocat*, seven members have been excommunicated from the church, which now numbers 23. The native preacher sent from

Sivas, is very acceptable, and will probably receive a call to become the pastor. "This church and community seem to be in a better state than they were a year ago." The Sabbath congregation numbers about 30, and the day school is flourishing, with 40 pupils. The sale of books has much increased of late. *Gurun* is one of the largest and most important out stations, where "in proportion to the labor expended, there has been more progress than at any other place in the field." The Protestant community numbers 51; the school, 15. *Zara* has seven Protestant families, making a community of 25, but for want of a suitable man to send, it has been without a helper for the year. The missionaries have visited the place frequently, the people meet every Sabbath for reading the Scriptures and prayer, and the chapel, which they were building, was nearly ready for use when the report was written. *Karahissar*, a flourishing town on the Pontus, the natural centre of a large number of villages, has been occupied by a good helper and his wife since September, 1862. There has been much opposition, but labor, it is believed, has not been in vain, and the field is regarded as quite important.

Cesarea.

At this station the year has been one of general prosperity. The work of the Papists, who were there in force at the commencement of the year, seems to be retrograde. The Protestant native preacher has the confidence and respect of the people, and his influence is excellent. There have been several additions to the Protestant community, yet so many have removed to other places that the congregation is hardly increased and the strength of the community seems rather diminished. Sixteen members have been received to the church, which now numbers 72, but 20 are absent from Cesarea. The school has increased from 25 to 90 pupils, and the people have erected for it "a nice stone building," which "not only affords a good school room, but is also a fine place for the weekly lectures and other meetings."

At the *Yozgat* out-station, progress has been more rapid than at Cesarea. The Protestant community numbered, in December, 123, but of late "a spirit of jealousy has sprung up, and is doing much to hinder the good work." "The people have done well for the support of their own institutions," and "the school has enjoyed a prosperity never known before." It had increased to 110 in January, when, by earnest effort on the part of opposers, 40 or 50 were driven away. But

the number continued to be as many as 60, and by the first of May last had again risen to 98. Eight members have been added to the church. *Moonjasoon* is still "one of the most interesting out-stations," and the school is larger than ever before. At *Germir* the school has now 32 pupils, and for some months has experienced no opposition. In *Everek* the work makes no progress. *Nigdeh* is expected to be taken in charge by the Central Turkey mission. "Instead of being abandoned, it should be more efficiently occupied." "The work in *Gemerek* has continued to be very encouraging throughout the year." In the winter, when the people had leisure, the room of the helper was thronged night and day. A school, opened in November, has 15 pupils, but the helper has too little time to devote to it. At *Sungurlu*, where, a few years since, there was some encouragement among the Armenian Gypsies, there is less of promise. "With the exception of a very few upon whom the truth seems to have made a salutary impression, the Gypsies have drawn off." The helpers at *Saru Hamzalu* and *Ingirle* seem to be usefully employed.

The importance of touring through the whole field is spoken of as more and more evident, and in this work some of the helpers have been very efficient and useful. The average attendance on Sabbath services, at all the preaching places of this station, has increased during the year from 309 to 409; the whole number of Protestants in the field from 380 to 479; the number of pupils in the schools from 123 to 251; and the contributions, for different purposes, from 3,631 piasters to 7,310.

Marsovan.

The report of this station says: "The following statements indicate the development of the work mainly within a period of less than three years. One missionary, one native preacher, one male and three female teachers, and five uneducated native helpers, comprise the force employed. There are seven out-stations, (no two of which are at a distance of less than twenty-five miles from each other,) six schools, an evening school for artisans who cannot afford to study by day, and three depositories for Bibles and tracts, which supply smaller depositories in the surrounding districts. About 20 women also receive lessons daily at their homes.

"During the past year our work has been peculiarly delightful. We felt that God was with us and was crowning the year with his goodness. In Marsovan, and in some of the

out-stations, there has been unusual attention to divine things, a growing zeal for knowledge, and a growing *missionary spirit*. The meetings have generally been sustained with interest, and in the inquiry meeting, young converts have wept and prayed and rejoiced together. Three persons have been admitted to the church, and of others we have hope. One, a young woman belonging to a wealthy Armenian family, is prevented by a fanatical husband from celebrating the Saviour's death, though the evidence of her conversion is remarkably clear. Her conviction of sin was deep and long, and now her joy in Christ is like a fountain. She stripped the wreath of gold from her brow and distributed it to the poor, and bought books for poor school children. She goes about doing good, but for a long time she could come to our meetings only at the price of great suffering."

The Protestants are advancing in effort for the support of their own institutions, and some are manifesting a very commendable zeal in carrying the gospel to surrounding villages; leaving their shops for days at a time to engage in this work, without expecting or receiving pecuniary recompense. The Sabbath school embraces the entire congregation, numbering from 100 to 150.

Changes have been made in the day schools, transferring the smaller children to district schools, while the missionaries themselves aid the native teacher in instructing others in the higher branches, thus aiming to fit young men for a theological course "while they reside at their own homes." Twenty-five pupils are thus instructed, and a high school for girls, conducted on a similar plan, numbers 26; pupils from abroad being boarded among the people, at the expense of their friends. The report says: "It is a cheering spectacle in this country, to see girls and young women belonging to Armenian families of wealth and honor, breaking through the barriers of custom which have so long enslaved the female sex, and coming to sit at the feet of a young teacher, in an unfurnished and unattractive school-room, that they may learn to read and understand the word of God; and then, as they return at night, dropping in to give a lesson to some less enlightened neighbor."

Miss M. A. West, who has been most of the year at Marsovan, has assisted in the care of the schools.

The heaviest part of the work, it is said, relates to the out-stations, but the details would not be of special interest to the readers of the Herald. "In *Iladik* the beginning of a gospel work has been made by a shoemaker

from the church in Marsovan. Taking a sack of Bibles, and another of shoes, he would expose them together for sale during Saturday, (the market day,) and then preach and pray with as many persons as he could collect in a coffee shop, on the Sabbath. This work he continued without compensation, going and returning twenty-five miles, through deep snow, in the most severe winter weather. The opposition and scorn which he at first encountered were soon withdrawn, and an attentive audience of from 10 to 20 souls heard the word gladly."

Adrianople.

The report of this station refers to the murder of Mr. Meriam as having probably done more towards spreading abroad the truth than he could have done had he lived, while the execution of three of his murderers, and the violent death of the other two, have impressed all minds as an instance of signal divine retribution, and have done much to put a stop to the brigandage which was so prevalent. There has been a marked change for the better in public sentiment towards American missionaries, among various classes of the people, so that now "a great door and effectual" seems opened. One of the missionaries, Mr. Morse, left this place in September, 1862, to occupy a new station at Sophia. The Sabbath services have been attended by about thirty-five persons on the average, and a weekly Bible class by not far from twenty. Many callers have occupied a large part of the time of the single missionary, who has needed help.

Philippopolis.

The year at this station "has been one marked by the blessing of God upon the mission work, and by sustaining grace amid severe bereavements, in the sudden removal of associates by the hand of violence." The average attendance on Sabbath preaching has been but about 12, and at the Sabbath school, 8. An informal Sabbath evening service has brought in many young men who would not attend during the day. "An increasing degree of cordiality [towards the missionary] has been shown by individuals of different nationalities, and prejudices against Protestantism are rapidly breaking down;" but "the Bulgarians still manifest little readiness to take the Bible as God's word, and to seek salvation through the Redeemer." "The desire to be known as a distinct nation seems, especially among the educated classes, so to fill the vision as to shut out everything divine." The conduct of the young men in

the school has been such as to encourage hope that some of them have experienced the renewing work of the Spirit. They have been employed as colporters, at times, and with one exception proved themselves trustworthy. They sold 652 volumes, mostly of the Scriptures, had no fear of being called "Protestants," but felt it an honor, and "seemed to labor sincerely, and according to their ability," though in some cases meeting much opposition.

Owing to the circumstances of the station, no efforts have been made to increase the school. The number of pupils is seven. Charts, globes, apparatus, and especially a more suitable building, are needed. The missionary has recently been called to make journeys and tours, to a total extent of more than 900 miles, "which have been accomplished with safety and comfort." In April and May he visited 25 towns and villages around Philippopolis, accompanied, a part of the time, by one of the pupils, and speaks of the following facts as impressed upon his mind: (1.) The field is extensive. (2.) The condition of the Bulgarians, political, moral, and intellectual, is improving, though the starting point was a low one. They are much oppressed and very poor. (3.) There has been a gradual yet great change of feeling towards the missionary and his work, affording him much greater facility than heretofore for free intercourse with the people and for personal religious conversation. (4.) The native agency is of much importance.

Eski Zagra.

No spiritual awakening can be reported at this station, but there are "more facts than usual of a hopeful character." The attendance upon Sabbath services, though still very small, has been larger than in any previous year; "a vast amount of prejudice has been lived down, and the way thus prepared for future usefulness;" and an Armenian colporter has been quite successful in his work. From the first of October, 1862, to the time of reporting, (in May,) he had visited 153 towns and villages, and had sold books to the amount of 9,500 piasters. "There is reason to believe that, to some extent, the Bulgarians are beginning to search the Scriptures." The school for girls, for which a teacher was asked and had been sent out from America, has been successfully commenced by a young woman, a Bohemian Catholic by birth, who had been for some time in the family of Mr. Clarke at Philippopolis, where she was admitted to the church, giving, apparently, good evidence of piety. She opened the

school on the 1st of January last. After a few weeks it was suspended, in consequence of false reports and opposition, but was again opened in March, and when the report was made, numbered 20 pupils, was patronized by several of the most influential families, and was regarded with increasing favor by the better class of citizens. The speedy arrival of the teacher from America was earnestly desired.

Sophia.

In accordance with action taken by the mission at the annual meeting in 1862, Mr. and Mrs. Morse removed from Adrianople to Sophia, where they arrived October 10. They were joined in December, by Mr. and Mrs. Haskell, new laborers from the United States. Sophia, situated upon an extensive plain, has a population of about 30,000, one-third of whom are Bulgarians. In past years, Turkish soldiers have been extensively quartered upon the inhabitants, which has kept them poor, and the city has generally a mean appearance; but the Bulgarian portion of it is now rapidly improving. The missionaries have met with encouragement in their work, to some extent, among individuals who have the Scriptures, are dissatisfied with their old religion, and seem more or less prepared to receive a better faith. At *Samokave*, "a beautiful town, nine hours south-east of Sophia, with a population of 15,000, of whom probably 10,000 are Bulgarians, the work has opened with encouraging indications." Many books have been sold there, some persons have been anathematized because they are Protestants, one of Mr. Clarke's students, (from Philippopolis,) has been stoned, and another man and his family have suffered severe persecution. A few others call themselves Protestants, and still others are known to sympathize with them.

Central Turkey.

A D A N A .

LETTER FROM MR. GOSS, JUNE 4, 1863.

THE arrangement of the mission for the removal of Mr. Goss to Adana, has been already referred to in the pages of the Herald. This is his first letter from his new field, and the fact reported, that pastors have now been ordained at that station and its out-station, affords new ground for the hope that he will find it a field of much usefulness.

At our last meeting in Aintab, it was proposed that I take up my residence in

Adana. I was happily situated in Oorfa, and enjoyed the work there too much to leave it without strong reasons; yet, in view of the fact that this field was without any missionary, I willingly accepted the proposition of the brethren. And since coming here, instead of regret, there has been occasion for joy. Here the work is fresh, no missionary having ever resided at the place save the lamented Mr. Coffing, for about six months; and the present condition and future prospects of the work are encouraging.

Pastors Ordained at Adana and Tarsus.

May 14th and 17th were happy days for us, for on those days pastors were given to the churches in Adana and Tarsus. Astronomers watch with interest for the return of comets which appear only once in centuries. May we not suppose that the inhabitants of heaven had been looking forward to the time when churches and pastors, like those in Apostolic days, should again appear on the plains of Cilicia? Perhaps those pure spirits experienced, last month, a joy far higher than our own. The friends of Christ at home, too, will be glad to participate in the songs of gratitude and praise which we feel it a privilege to offer.

The Services at Adana.

Adana being quite isolated, and distant from the other stations, and the friends from abroad whom we invited, only Mr. Schneider, from Aintab, found it convenient to be present. Rev. M. Garabed, a native of this place, was ordained over the church here, and in several respects, his ordination was specially gratifying. His call, from both the church and congregation, was unanimous; he accepted it with a hearty good will; his examination, in the presence of a respectable audience, continued about two hours, and showed a thoughtful acquaintance with the fundamental doctrines of the Bible, and corroborated the favorable testimony re-

specting him, of his teacher at Aintab ; his relation of Christian experience was highly satisfactory, giving evidence of an experimental acquaintance with a corrupt heart, and the joy springing from pardon and communion with God, through our Lord Jesus Christ ; the sermon of Dr. Schneider, showing Christ to be the " foundation and corner-stone " of religion, was very appropriate ; a wakeful attention was proof of real interest in the exercises on the part of the audience ; and after the benediction by the new pastor, the brethren assembled around their newly appointed shepherd, and, taking him by the hand, or throwing their arms around his neck, prayed for God's blessing upon him, thus furnishing fresh evidence of their mutual love. We cannot doubt that this evangelical relation, formed under such favorable auspices, will receive the divine blessing, and be the means of lasting good to this city.

Armenian Ordinations.

That you may better appreciate the impression made upon the people here by an evangelical ordination, let me describe briefly an ordination in the Armenian church. In the first place, the exercises are all performed in an unknown tongue—the old Armenian. The Bishop sits at one end of the church, the candidate for ordination enters the other, walking on his knees, and thus proceeds to the altar. The skirt of the Bishop is thrown over his head and the examination begins ; but the candidate has little part in it. The Bishop asks a few general questions which are answered by a third person, either priest or deacon. They are such as these. " Does this man understand the Scriptures ? " " Is he the child of a lawful marriage ? " &c. An affirmative reply is given, when perhaps the man cannot read, and has never had a Bible in his hands. The candidate is then asked if he is a disciple—not of Christ, but of certain church fathers. He says, Yes.

Also, if he will pronounce the " Anathema maranatha " upon all heretics. Of course he is willing. Then Arians, Nestorians, and other heretical sects are mentioned, and the sweeping question is put—" Will you pronounce all accursed who do not acknowledge Mary to be the mother of God ? " The candidate repeats the names of these sects and curses them all. Then follows the rebaptism with the sacred oil, according to the Armenian custom with infants. These exercises being closed, the hands of the new priest are bound together and oiled, and he is made to stand outside of the church, when the congregation come, and kissing his hands, put their *paras* on a plate which is on a stand near by to receive them. The priest is then imprisoned forty days in the church, with the sleeves of his robe and his trowsers sewed close to his limbs, and forbidden to give his body comfort by so much as brushing off a flea or fly, or touching it for the purpose of quieting any unpleasant sensation. He cannot change his clothes during the whole time, and his food is of the coarsest quality. His wife passes through a similar ordeal in her own house. When the forty days are ended, the congregation assembles. The priest, for the first time in public, reads the Testament over the head of his wife ; but she is on no account to hear a word, for if she does she will die. Cotton is therefore stuffed into her ears, and she places her hands over them, to prevent the entrance of any sound. But I will not weary you longer with an account of such senseless ceremonies. These, and many other like directions are found compiled with the liturgy of the Armenian church. This much will suffice to show that the exercises at our ordination must have appeared exceedingly rational and appropriate to all present.

The man installed at Tarsus on the 17th, Rev. Dolman Ogloo Adadour, was ordained at Adana, as an evangelist, about seven years ago.

ANTIOCH.

LETTER FROM MR. MORGAN, JUNE 7,
1863.

Other Ordinations.

THE general letter from this mission, published in July, stated that the churches of Adana, Bitias, and Antioch were waiting to have pastors ordained, while several others were ready to call and settle pastors as soon as the right men could be found. It is gratifying to learn, that already ordinations have taken place at these three, and also at one of the other places.

Mr. Morgan writes from Kessab, that on the 20th of May he met Messrs. Schneider and Goss at Antioch, and the next day the candidate for the pastorate there, Baron Polat Sarkis, was examined. He writes :

The examination was conducted in the presence of our little church and congregation, with a number of friendly Armenians and Greeks, and was well sustained. Perhaps, in thoroughness, it did not come up to the standard in American Presbyteries and Associations, but it produced a profound impression on some Greeks present. They said : "If our priests were compelled to pass such an ordeal, they would turn about and run away ; saying, 'Take your church and your priestly office ; let them be yours ; we don't need them at all.'"

The ordination took place on Friday, the 22d, and on Saturday, the missionaries went to Bitias, where the candidate for the pastoral office sustained a very satisfactory examination in the evening, the congregation giving most earnest and interested attention. The ordination services were on the Sabbath, the right hand of fellowship being given in a very touching manner by Baron Sarkis, the newly ordained Antioch pastor. After the third

service, a meeting of the church was held, at which appropriate remarks were made by the missionaries and pastors, and then brethren of the church expressed their thanks for the blessings of the day. "The effect of all upon the minds of the young pastors was most striking. Their hearts seemed overflowing with love and gratitude." Mr. Morgan writes :

Both Mr. Schneider and Mr. Goss were, I think, deeply impressed with the appropriateness of the settlement of these young men over the two churches. My own previous correspondence is testimony to my convictions, in this respect. I have high hope of good results from these new relations. A note since received from the pastor at Bitias, says : "I greatly rejoice at my having become pastor of this people. You know that to conduct a current of water from one place to another they make use of troughs. Now in order that the mutual love of me and this people might be increased, this relation has been formed between us, like a trough for our love to flow through. If you had asked me before, if I loved the Bitias people, I should have said, yes ; but now I see that I did not love them at that time. I hope that I do now. This tender bond has greatly affected both me and the people." I surely need not bespeak the prayers of Christians in America, that these hopes may not be disappointed. I trust you will also see, in these ordinations and those in the Adana field, and others already or soon to be accomplished, an evidence that we of this mission have "a settled purpose to assign the native churches to the care of a native ministry."

PROCEEDINGS OF OTHER SOCIETIES.

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE following extracts are from the Report presented at the last annual meeting of this Society, held at Exeter Hall, May 5, 1863.

Financial Statement.

INCOME.

General Fund — Associations, Benefactions, Legacies, &c.	£127,309	4	0
Fund for Disabled Missionaries, &c.	1,731	14	6
Total Ordinary Income,	£129,040	18	6
Special Fund for India,	2,177	4	11
Total received at home,	£131,218	3	5

EXPENDITURE,	£136,252	10	3
On account of expenditure charg'd to India Fund,	6,200	0	0
	£142,452	10	3

Ordinary Income of the year,	£129,040	18	6
Surplus, 1861-62,	4,947	7	1
	£133,988	5	7
Ordinary Expenditure,	136,252	10	3
Deficit, 1862-63,	£2,264	4	8

The Local Funds raised in the missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. They amount to about 20,000*l.*; making a grand total, from all sources, of 151,218*l.*

Extracts from the Report.

In the last Annual Report the Committee had the satisfaction of announcing a balance in hand of nearly 5,000*l.* At the same time they warned their friends that the expenditure of that year had been, from exceptional causes, below the average, and that the balance could not be regarded as an available sum until it should be ascertained that these exceptional causes did not involve an additional expenditure in the following year.

This caution was not unnecessary, for, in the year just closed, the income has fallen below, and the expenditure has risen above, those of the preceding year.

The total ordinary income has been 129,040*l.*, which is 7,857*l.* below that of the preceding year. This deficiency has arisen from a falling off, partly in legacies, and partly in the sums received from Associations. The deficiency from Associations, the main sinews of the Society, is 5,600*l.* But yet the Committee cannot complain or be discouraged at this

result, in a year of such unexampled distress in many parts of the country, and of such noble efforts to relieve it in all parts.

The special fund for India has received during the year an increase of 2,177*l.* The total income, therefore, from all sources, may be stated as 131,217*l.*, besides about 20,000*l.* received and expended in the mission field.

The expenditure of the year from the general fund, after deducting special grants from the Indian fund, has been 136,400*l.*, which has not only absorbed the balance in hand at the commencement of the year, but has left a balance against the Society of 2,413*l.*

Conclusion of the Report.

With divine encouragements to an onward progress, feelings of humiliation are mixed with those of joy, when the Committee revert to the facts of a diminished income and a diminished staff of European laborers. Long has the Church put up the cry, "Awake, awake, O arm of the Lord!" and now the Prophet's reply comes home to us, "Awake, awake, O Jerusalem!" Surely the spirit of slumber is upon us if our hearts are not stirred by the proofs which the missionary fields afford that the Lord has gone out before us,—that He has made bare his arm in the sight of the heathen,—that a great crisis is drawing near, especially in the empire of British India. For the pecuniary means necessary to support a greatly increased band of missionary laborers, the Committee confidently rely upon their friends, who have never yet seen the Church Missionary Society in straits for funds without lifting her up to a higher position than ever.

It is therefore for MEN that the Committee make their chief appeal at this Anniversary. They need an increased supply of students for our Islington Training College; they need young clergymen or students from the Universities, who are prepared at once to go forth with the advantage of a complete education, or the weight of a few years' experience in the ministry; they need men of educational power to guide and instruct the promising native students in Africa, India, and China, whose awakened intellects, feeling their way through two vast regions of thought, the native and the European, need and invite as guides, men of discernment—men who can grasp the idea of the education of a nation, adapted to its own national habits, and to the special mental endow-

ments which God has bestowed upon each race of man.

Upon young men who feel their obligation to the Saviour of the world, the Committee would put the solemn question, Why should not you go? The command is universal to all who have no providential hindrance, Go ye. Why should not you go?

But words and arguments from a Missionary Committee may seem words of course, and carry little weight. They abstain, therefore, from this style of address, and point to facts—to great facts, which their very position as a Missionary Committee enables and emboldens them to make known. There, and there, and there the Lord is calling, and the work is waiting for laborers.

There, in South India, an Evangelist, blessed with large successes, invites his brethren to come and fill their bosoms, as his is filled, with ripe sheaves. There, in China, a noble-hearted brother, who has sacrificed all at home to obey the call of Christ, is fainting for want of help. There, at Peshawur, two missionaries have fallen at their post in the van of the battlefield, in the prime of their days; and the statesman and the soldier, and the brethren in the ministry, as they stood beside the graves, sent a message to the Committee of this Society, which had the honor of sending out two faithful men; and the Committee have reserved, for their concluding appeal, the words of that message.

“The Peshawur Committee desire to draw attention to the lives and deaths of these two missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had ever become missionaries. On the contrary, it will be heard with thankfulness that they were able to feel that calm, quiet assurance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the missionary work, and which he considered to be one of the ten thousand blessings which fall especially to the missionary's lot. Even in the pangs of death he could thank God that he had been a missionary.

“The Peshawur Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as missionaries to the heathen, and that thus the death-beds of these two missionaries may prove the means, in God's hands, of the sending forth of many others.”

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

THE Wesleyan Missionary Notices, for May, states:

The holy solemnities connected with the Anniversary of the Wesleyan-Methodist Missionary Society, have been celebrated with a high degree of comfort and success. The sermons preached before the Society by the Rev. William Arthur, A. M., by the Rev. Richard Roberts, by the President of the Conference, and by the Rev. John Stoughton, were each distinguished by an excellence peculiar to itself. Never before, perhaps, was there so large an attendance at the China Breakfast Meeting, as on the morning of Saturday, May 2. On Sunday, the 3d, the congregations of the principal Wesleyan chapels in London were delighted and edified by the ministrations of the eminent men who had engaged to take part in the Anniversary, and who, by a good Providence, were all enabled to fulfill their engagements; and on Monday, the meeting at Exeter Hall, was, as usual, very numerously attended. Thus, for seven successive days, the interests of the missions were the subject of the thoughts and prayers of the great body of the Methodist people in London, and of the numerous friends from the country who visited the metropolis to attend the several services.

Financial Statement.

The receipts of the Society for the year ending 31st of December, 1862, have amounted to £141,638 17s. 1d., being more than the receipts reported in any former year, and exceeding those of the year 1861 by the sum of £4,357 2s. 6d. The particulars are as follows:

HOME RECEIPTS.		£.	s.	d.
Mission-House and Home Districts, including England, Wales, Scotland, and Zetland,		77,455	16	4
Hibernian Missionary Society, (exclusive of Christmas Offerings, £1,578. 16s. 7d.)		3,561	19	2
Juvenile Christmas and New Year's Offerings,		7,846	4	5
Legacies,		11,904	5	2
Contributions for the Paris Chapel, Dividends on Property funded to secure Annuities,		2,734	11	10
Interest on Centenary Grant,		960	15	10
Annuity lapsed during the year,		450	0	0
		250	0	0
Total Home Receipts,		105,213	12	9
FOREIGN RECEIPTS.				
Affiliated Conferences and Mission Districts, 33,108 12 3				
Colonial Grants for Schools,		3,316	12	1
Total Foreign Receipts,		36,425	4	4
Total Receipts, Home & Foreign, £141,638 17 1				

On a comparison of this statement with that of the former year, it appears that there is a decrease in the ordinary receipts from the Home Districts, occasioned by the distress prevailing temporarily in Lancashire, and by the special efforts made for the relief of that distress. It is an occasion of joyful surprise, that in existing circumstances the contributions under this head should have suffered so little diminution, and of confident hope that, when the pressure occasioned by the war in America should be removed, the resources of the Society will be made more nearly commensurate with its opportunities of usefulness.

PAYMENTS.

	£.	s.	d.
General Expenditure, including the cost of the Canton Mission, and of the new Mission in Italy, . . .	145,537	10	3
Grant towards the erection of the Chapel in the Boulevard Malesherbes, in Paris, . . .	1,000	0	0
Making a total of . . .	£146,537	10	3

Being £4,898 more than the Receipts, which, added to £1,531 3s. 6d., the balance of last year, leaves an amount of £6,429 16s. 8d. due to the General Treasurers.

Twenty-nine missionaries and seven wives of missionaries were sent out during the year. Twelve missionaries and four wives of missionaries were removed by death. The following is a summary of the missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

Central or Principal Stations called Circuits, . . .	183
Chapels and other Preaching-Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained, . . .	1,210
Ministers and Assistant Missionaries, including three Supernumeraries, . . .	284
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. . .	784
Unpaid Agents, as Sabbath-school Teachers, &c. . .	3,987
Full and accredited Church-Members, . . .	67,663
On trial for Church-Membership, . . .	4,546
Scholars, deducting for those who attend both the Day and Sabbath-schools, . . .	49,319
Printing Establishments, . . .	5

BERLIN MISSIONARY SOCIETY.

FROM the thirty-ninth annual report of this Society, it appears that its receipts, during 1862, amounted to 46,667 thalers. Of this sum, 2,850 thalers were contributed by the friends of missions residing in Berlin, the King having given 100 thalers, the Queen Dowager, 50, the Crown Prince, 5, the Crown Princess, 10, &c. The expendi-

tures amounted to 43,568 thalers. Among the items are the following:—The *personnel* of the Mission House, 2,943 thalers; support of pupils in the Mission House, 3,999 thalers; pensions, 600 thalers; cost of missionary publications, 2,727 thalers; cost of the missions, 28,607 thalers.

The subjoined table embodies the most important facts in regard to the operations of this Society—

Stations.	Commencement.	Cong'n.	Comm'ts.
<i>Cape Colony:</i>			
Amalienstein, . . .	1856	476	249
Lady Smith, . . .	1857	40	38
Anhalt Schmidt, . . .	1860	45	30
<i>British Kafraria:</i>			
Bethel, . . .	1837	70	50
Wartburg, . . .	1855	49	25
Petersberg, . . .	1857	43	24
<i>Orange Free State:</i>			
Bethany, . . .	1834	175	100
Paardekuil, . . .	1860		
Pniel, . . .	1847	120	40
<i>Natal Colony:</i>			
Emmaus, . . .	1847	30	10
Christiansburg, . . .	1854	120	72
Stendal, . . .	1860	2	2
Wartburg, . . .			
<i>South African Republic:</i>			
Gerlachshoop, . . .	1860	18	6
Khalatlolu, . . .	1861	30	20

The whole number of European laborers, ordained and unordained, is thirty-two.

RHENISH MISSIONARY SOCIETY.

THE following account of this Society, (otherwise called *The Rhine Mission*,) and its operations, is abridged from a statement by a Special Commissioner published in the June number of the *Christian Work Throughout the World*.

This excellent and highly-blessed institution obtained fresh life when the Rev. Mr. Fabri, a Lutheran clergyman from Bavaria, became its "Inspector" in 1857. The mission had just then entered a critical period. The three parties into which the Protestant population of Rhenish Prussia, and especially of the Wupper district, may be divided, viz., the Lutheran, the Calvinistic, and the Friends of the Union, were in a state of strife. Some fear was entertained lest the Lutheran party, which, perhaps, is the most numerous and influential, would withdraw its support and start a mission of its own. Mr. Fabri succeeded in dispelling the threatening clouds. The mission now stands upon a basis of confederacy. It is neither exclusively Lutheran, nor Calvinistic, nor Unionist. Each missionary is permitted to keep and maintain his own creed, and so are the churches founded by them among the heathen, especially in the Cape Colony. Some are Lutheran, some Cal-

vinistic, but they are all united under one synod, and exercise fellowship in the Lord's Supper.

The Mission House.

The mission house at Barmen is a large three-storied building, some twenty windows broad. Its situation is truly charming. It stands on the slope of a hill that runs down to the valley of the Wupper, where the thriving towns of Elberfeld and Barmen lift up their slender spires and the roofs of their gigantic mills. The interior of the building is lofty, spacious and simple. The ample lobby leads to an assembly-room capable of containing about two hundred persons. To the left are the dining and college-rooms, to the right the offices of the mission. The first floor is chiefly occupied by the officers and their families. There are three of them: the Rev. Mr. Fabri, inspector; the Rev. Mr. Von Rhoden, second inspector; and the Rev. Mr. Och, teacher of the classical languages. The other branches of instruction are taught by the two inspectors, especially by the second, as Mr. Fabri has the general superintendence, more particularly of the Foreign mission. Numerous bed-rooms and study-rooms fill up the second floor.

Close to the establishment is a separate building. It is the *Kinder-haus*, a boarding-house for children of missionaries. Some twenty children, whom their parents have sent to Europe to obtain a training which is impossible among a heathen population, are supported and educated here at the expense of the mission.

The mission house has twenty-four pupils at present. Four of them are destined for America. There are three Protestant bodies in the United States which are in correspondence with the mission for the supply of Evangelical preachers, viz., the Evangelical and Lutheran Synod of Wisconsin, the Reformed Synod of Wisconsin, and the Evangelical Church Union of the West. Christian young men in Germany who desire to preach the gospel in America in their own tongue, here find an excellent opportunity of acquiring the training which is required for that purpose. The amount of knowledge which is here imparted to them of course is far below the standard of the university training. On the other hand, the practical teaching is far superior to anything of the kind at the universities; and practical knowledge and experience are just what is wanted in America. The result of this training is a proof of its excellence. Applications from America are always more numerous than can be granted. The American German churches are always glad to receive the young preachers whom the mission sends them. After having duly passed a final

examination in the mission house, they are again examined in America before their respective synods, then ordained. The mission only ordains preachers for the heathen. Thus, while sending out a noble band to attack the foe in the regions delivered up to idolatry, it at the same time sends a few pastors now and then to more blessed quarters of the globe.

The pupils are divided into three classes, according to age and progress. The instruction commences at 8 A.M., and finishes at 5 P.M. They all look healthy and vigorous, and buoyant with enthusiasm for their destiny. Nor is this to be wondered at. The life in the mission house is that of a family. The law never sounds its thunder, but grace and love whisper their suggestions, their admonitions, their solemn warnings. A considerable portion of the week is also devoted to practical exercises. Many a poor family is visited in the neighborhood, and many a prayer or Scripture-reading meeting is held in the adjoining districts.

The Missions—South Africa.

The Mission supports at present forty-two ordained missionaries, of whom two are Dutchmen, three Russians, and the rest Germans. By far the greater number, namely, twenty-nine, labor in South Africa; three in Borneo, four in China, and six in Sumatra. The African missionaries are spread over nineteen mission stations, of which ten are situated within the pale of the Cape Colony.

The South African mission was the first work of the Rhenish Society. As early as the year 1799, Christian friends in the Wupperthal held special meetings to pray for the conversion of the heathen. True love is not content with mere praying. The desire of starting a work of Christian sympathy among the heathen for whom the prayers were being offered up, increased with such a power that several small missionary societies sprang up at different places, viz., Elberfeld, Barmen, Cologne, Wesel, &c. They found that a union was necessary in order to bring about something substantial. This was consummated in the year 1829, and from that year dates the history of the Rhenish Mission.

Thirty-four years have elapsed since then. They were years of great trial and of great joy for the mission, but, above all, they were years that may stand as so many witnesses of the faithfulness of Christ, who on one hand helped the mission out of difficulties which to the human eye seemed insurmountable, and, on the other, blessed it with a prosperity which such a rocky and sterile field seemed to be entirely incapable of. The annual reports of the mission form, up to the present time, a series of thirty-two volumes,

(1829-1861,) which no person can peruse without wondering at the amazing power with which Christian love, often destitute of means, but always rich in prayerful energy, is invested.

Statements respecting the several stations of the mission in South Africa must be omitted here. At one place, *Stellenbosch*, near Capetown, the mission church "contains not less than 1,200 members, all converted from the darkness of idolatry." *Saron* "contains a church of between 500 and 600 baptized individuals, and its school is attended by 350 children." At another station, commenced in 1854, there are 250 communicants.

Borneo.

The mission at Borneo is still in a distressed condition, since the murder of the seven martyrs in May, 1859. The contents of that bloody page in the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigand and his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfarz, were baptized with a bloody baptism on the 7th of May; E. Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the bloodthirsty savageness of those utterly demoralized idolaters. But the living God had protected them, and it would seem as if at length the lovely gospel sun was beginning to melt the icy crust of the heart of that ignorant people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organized. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artisans were to be invited to immigrate, in order to teach the baptized Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the number of the baptized ones increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it by baptism. Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives,

were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him, bleeding, in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a safe retreat, agreeing to leave all their property behind. This was apparently granted. They proceeded towards the river to step into their boat. It was pushed off. Poisoned arrows then were shot at them. No choice was left. They all plunged into the water, which, colored with their blood, soon covered their bodies. They died without a cry or a groan. While the arrows were flying and the mob was shouting furiously, Rott's child, a little girl of five, asked her mother, with a smile, "Are we going to the Lord Jesus now, all of us together?" Mrs. Rott and this child were the only ones that were rescued. One of the murderers pulled her, child in arms, out of the water. * *

Borneo shall not be abandoned. Here a Church of Christ *must* spring up, for here the seed of the Church, the blood of the martyrs, is sown. The brethren, Barnstein, Zimmer, Van Höfen, and Dietrich, at Banjermassing, are waiting for the arrival of new companions to start a fresh work among the Dajaks. Meanwhile they have assembled the greater portion of the baptized Dajaks from other stations to Banjermassing. The Society intends to send them a fresh supply of fellow-laborers in 1864. May the Lord speed this good purpose!

Sumatra.

Most interesting is the mission which the Rhenish Society has commenced among the Battas in Sumatra. This extensive island, which, after Borneo, is the largest of the Indian Archipelago, contains about eight millions of people on an area of about 140,000 square miles. The population is divided into two tribes, the *Malays* and the *Battas*, which, from religious and political causes, stand in hostile opposition to each other. The Malays, who inhabit the eastern and south-eastern part of the inland, are Mohammedans of the most fanatic kind. The Battas, who are scattered through the interior of the highlands, are heathen and averse to Mohammedanism. Those of the Battas who inhabit the southern coast districts are subject to the Dutch Government. The inhabitants of the northern mountain districts are a free people, and very jealous of their independence. They are a very

remarkable nation. They have attained a considerable amount of civilization. They are possessed of a written language, in which several documents are composed, and are skilled in many arts and trades. That there should be such a people hid in the interior of Sumatra, is very strange. When a papyrus roll, written with Batta characters, happened to fall into the hands of the great Von Humboldt, some thirty years ago, he, and all the linguists whom he consulted, took it for some kind of old Runic writing. No wonder they knew nothing of it. The Battas have for centuries shut themselves up, as it were, hermetically. No foreigner could ever approach the interior of their country without risking his life. This was sadly experienced by the missionaries Munson and Lyman, who in 1834 were sent out by the American Board to resume the work among the Battas, which the English Baptist missionary Burton (the first missionary that labored among them) was compelled to stop. They were cruelly murdered; for those people are cannibals, in spite of their civilization. They must, however, have adopted that horrible custom in later times, as it is pretty certain that they were not cannibals two hundred and fifty years ago. As it is quite certain that the Malays are the aborigines of Sumatra, there can be no doubt that the Battas must have immigrated from the eastern islands, such as Borneo, and perhaps from the back parts of India. There is a great similarity between their language and that of the Dajaks at Borneo. The structure of their skull, the form of their body, their light-brownish color, and the richness and softness of their brown hair, make them much more similar to the European or Caucasian race than the Malays. Their language, also, approaches the Aryan, or Indo-German class. Mr. Fabri, the inspector of the Rhenish Mission-house, was quite amazed when, on a visit to Amsterdam, in 1859, he learnt all those particulars about that remarkable people. This was to Mr. Fabri, as it were, a hint from the Lord. "I now know where we ought to pitch our mission tent," he exclaimed. A letter was soon dispatched from the mission-house to Borneo. In 1861, three missionaries of the

Society, Klammer, Heine and Denninger, arrived at the shore of Sumatra, and a fourth, Nommensen, soon afterwards joined their company. They found two Dutch brethren, Betz and Van Asselt, who, under the care of a pious clergyman in Holland, of the name of Witteveen, had been led to devote themselves to the work of the Lord among the heathen, and were laboring among the Battas as missionary artisans. These had no objection to enter the service of the Rhenish Society, and thus a band of six missionaries are engaged now in the good work which that excellent institution is trying to carry on among the Battas. They divided the field of labor into two parts. Three of them went to *Lipirok*, one of the districts of the Dutch Batta colony; the other three traveled across the mountains to *Pangalowan* and *Sigompulan*, two provinces of the land of the free Battas. It is scarcely a year since they commenced operations. Their reports are looked forward to with prayerful interest. A letter of the missionary Heine was published in January last, which gives most interesting accounts of the character, manners and customs of the Battas, and shows that this seems to be a people which is ripe for the reception of the gospel.

China.

The four missionaries of the Society laboring in China, who during the war were residing at Hong Kong, chiefly worked in the neighboring district of Sanon. The Lord has blessed their work so as to enable them to start two small Christian churches in Sanon, a few schools, and a seminary for native preachers. The Directors of the Society, however, have resolved to transfer the seat of the China mission to Canton, this being a central place, and more suitable for the operations of the missionaries.

"The balance-sheet of the last published Report of the Society extends from September 1, 1860, to December 31, 1861; consequently over one year and a quarter. The income during that period amounted to 61,974 thalers (9,297*l.*); the expenditure was 61,596 thalers (9,239*l.*)."

MISCELLANIES.

THE REVOLUTION IN MADAGASCAR.

Much feeling of painful surprise and disappointment has been awakened by the announcement of a revolution in Madagascar, and the violent death of King Radama, who as Prince, during his moth-

er's life, and as sovereign since he came to the throne, had done so much to befriend the native Christians and to encourage the efforts of Christian missionaries. It now appears that the public at large had been by no means fully informed in regard to

the character of Radama. Though distinguished by many amiable qualities, and an instinctive hatred of cruelty, he not only had never avowed himself a Christian, or expressed any intention to become such, but he had many and great weaknesses. An impulsive and excitable temperament exposed him to certain evil influences thrown around him, he was inclined to superstition, and he had of late "given himself up to habits of intoxication, and acted more like a drunken madman than like the ruler of a kingdom." He was also, it is said, a time-server by policy, siding at one time with the pagans, at another with the Papal, and again with the Protestant missionaries, and endeavoring, by exciting the jealousies and self-interests of various parties, to concentrate all power in his own hands. He was, therefore, it would appear, in many respects, a fit subject to be acted upon by crafty and unprincipled favorites.

These remarks may serve to prepare the way for the following statements of the events connected with his assassination, taken mostly from a letter from Rev. William Ellis, dated Antananarivo, May 16, 1863.

Seldom has the instability of human affairs been more strikingly and, in some respects, tragically manifested, than in the events of the last few days in this city. Within that period, the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the Sovereignty shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people jointly. * * The death of Radama, the offer and acceptance of the crown, and the proclamation of the present ruler as Queen, all occurred on Tuesday, the 12th instant.

Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital. The subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These

persons also saw visions, and heard voices from the invisible world. One of these visions, seen by many, was of the ancestors of the King, and the voices they heard announced the coming of these ancestors to tell the King what he was to do for the good of the country. Subsequently a message was brought to him, as from his ancestors, to the effect that, if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended message from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,* who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.

It was then proposed to assassinate a number of Christians, as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any person or persons wishing to fight with fire-arms, swords or spears, should not be prevented; and that if any one were killed, the murderer should not be punished. This alarmed the whole community. On the 7th inst. Radama repeated before his Ministers, and others in the Palace, his determination to issue that order; and among all the *Mena maso* present, only three opposed the issuing of the order; many were silent, the rest expressed their approval. The nobles and heads of the people spent the day in deliberating on the course they should pursue, and the next morning the Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's treasurer, and the first officer of the Palace, went to the King, and remonstrated against his legalizing murder, and be-

* *Mena maso*, literally, red eyes. These are not the acknowledged ministers of the King, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential intimation to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigation.

sought him most earnestly not to issue such an order. It is said that the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, "Do you say before all these witnesses, that if any man is going to fight another with fire-arms, sword, or spear, you will not prevent him, and that if he kills any one he shall not be punished?" The King replied, "I agree to that." Then said the Minister, "It is enough; we must arm;" and turning to his followers he said, "Let us return." * * At daybreak on the 9th, some two thousand or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the Palace, to which the King had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the King refused to fire on those surrounding the Palace, the people, though pitying the King, did not take up arms in his defense. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the irons were to be fixed on their limbs.

In the course of the discussion with the nobles, the King had said he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning, within the Palace.

In the course of the forenoon, four of the chief nobles went to the Queen, with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions, they were willing that she should be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the doc-

ument, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, "We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and if you break it, we shall do as we have done now."

According to this document, among other things :

The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

The following incidents, mentioned in a letter from Dr. Davidson, for some time Court Physician at Madagascar, throws additional light upon the temper of the King and the reasons for his assassination :

The fact that the English refused to obey this absurd law in regard to lifting of hats, was no doubt urged against them to their prejudice and that of Christianity. The King began to think the Christians disloyal. His second wife—the one who was really regarded as his rightful one—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying—said he had no enemies but the Christians, and even struck her because she had dared to say that she loved Christ Jesus above Radama. For the same offense he also, and on the same day, struck Ramiketaha [one of the *mena maso*]. Mary, for such is the name of his second wife, remained firm, and replied,—"I was once a poor slave girl and carried firewood. I would rather become a slave again—nay, I would rather die, than give up praying. I wish to live with God after my body is dead." This affair between him and his favorite—Mary—soon got abroad, every one interpreting it as he liked.

On Sunday, Ramiketaha, who had formerly been a Christian, said to the King, "When this matter is at an end, and the kingdom again in your hands, then let the preachers and deacons of the churches be killed. Tell the English to go home, and if they will not do so kill them, and let all the Christians pay, if they are rich, fifty dollars, but if poor and beautiful, we will

take them to be our slaves." The King was glad at this saying, and danced with joy. It was also proposed to the King that if this happened, the Prime Minister and all his companions should be degraded, to which he agreed. But the Prime Minister and the nobles had these sayings reported to them, were very angry, and ordered the soldiers to surround the palace, which they did.

THE ROCK SMITTEN IN HOREB.

Mr. Hurter, of the Syria mission, sending to the Missionary House a copy of the following letter, written by him to one of the professors at Andover, expresses much confidence that "this is the identical rock from whence flowed the stream which quenched the thirst of the thousands of Israel;" and says "future travelers will probably confirm this opinion."

Beirut, Syria, May 23, 1863.

Having recently returned from a visit to Mount Sinai, I thought you would be interested in the discovery of a spring of water under the east side of Mount Horeb, which I cannot learn has been noticed by any traveler who has written on Sinai, but which is so striking, that had it been seen, it would certainly have been mentioned. Travelers generally go to the Convent and lodge there during their sojourn at Sinai; and those who prefer to remain outside the Convent, pitch their tents on the usual camping ground at the entrance of Wady Shu'eib, near the east side of the Wady, and under or close by a little hill, where we also encamped. Travelers almost always take dragomen with them, and never attend to the supply of water for the prosecution of their journey. Not having a dragoman with us, we had to attend to the filling of the barrels ourselves. In coming towards Mount Horeb we took the road followed by Dr. Robinson, by Wady er-Rahah. On page 89 of the first volume of his *Researches*, he says: "On the left of Horeb, a deep and narrow valley runs up south-south-east, between lofty walls of rock, as if in continuation of the south-east corner of the Plain. In this valley, at the distance of nearly a mile from the Plain, stands the Convent." On the east side of this valley, and at its entrance, is a small hill separated from the mountain by a road about one hundred feet across, which travelers follow in going to the Convent from Wady es-Sheikh, while those who go to the Convent by Wady er-Rahah pass on the west side of the hill. On the south side of this hill is the camping-ground, and in getting to it we made a short circuit of five min-

utes' ride to avoid a precipitous bank. On arriving at our camping-ground, we requested our cameleers, before dispersing to their homes, to fill our barrels with water. They said they would take two of them to a spring where there was a reservoir, into which they would place them. They pointed out to us the direction, on the west side of the valley, under Horeb, and we perceived a few trees at that place. Towards evening I told my party that I would go and see whether they had filled and sunk the barrels in the pool. The direction of the spring was straight across the valley from the camping-ground. After leaving the tents, in about two minutes I ascended the ground where we made the circuit, then passed down a slight declivity, after which the ground gradually rose until I reached the spring, in about ten minutes, by a rugged path over large boulders of Sinaite granite. Here I was surprised to find a fine spring of pure water issuing from a rent in the rock. The rent was in an oblique direction, the highest part of it on the left, and sloping down towards the right. The lowest part of the fissure was as high as a man's head from the ground. The surrounding rock is the solid red granite of Sinai, smooth on its face, and unbroken by fissure or seam. The fissure is about six feet long, four inches wide, five inches deep at the bottom, and twelve at the top, and runs down into the rock parallel with the perpendicular side of the mountain. The water seems to issue about two feet above the bottom of the rent, flowing over the lowest part of it in a stream about the thickness of a man's finger. The reservoir is about twelve feet long by five feet in width, and four feet deep, and was nearly full when I reached the place. When full, the water is let off to irrigate some twenty or more fruit trees. As I was the first (as far as I am aware) to observe this singular "rent" in the "Rock of Horeb," and am unable to find any allusion to it in the books of Burckhardt, Robinson, Stanley, or other travelers, I have thought it my duty to inform the public of the fact, in order that future travelers may not fail to see it. Could we suppose that Moses had a rod about six feet long, and that, raising the lower end of it as high as his head, he struck it obliquely against the granite cliff, and that a wedge-shaped cavity was thus miraculously formed, this rent would meet the conditions exactly.

I would simply state that I made the above discovery on the 26th of February.

A HINT FOR MISSIONARIES.

A friend in Ohio, writing to the Treasurer of the Board, says: "Pardon me for a suggestion not exactly in your line, and

which may have been made before, viz., that as many incidents connected with the schools as may prove interesting to Sunday school children, be noticed by missionaries in their communications for the Herald. I read to my own school, last Sabbath, from the July Herald, Mr. Samuel Jessup's account of the anniversary of the Syrian Missionary Society. It was listened to with marked interest, and I doubt not such incidents as are there brought to light, are often the means of inciting not only children, but adults, to greater activity and sacrifice in our glorious work."

DEATHS.

Rev. D. O. ALLEN, for many years a missionary of the American Board at Bombay, died suddenly, of congestion of the lungs, at Lowell, Mass., July 19. Mr. Allen went to India in 1827, where, for a full quarter of a century, his services were of eminent value to the missionary cause, specially in connection with the press and the translation of the Scriptures. His health having become seriously impaired, he returned to his native land in 1853, and finding that he was not likely to be able to resume his work at Bombay, he soon asked and received a release from his connection with the Board. In 1856, he published a valuable octavo volume, of about 600 pages, on "India, Ancient and Modern."

At Constantinople, Turkey, July 2, EMMA LOUISA, daughter of Rev. Elias Riggs, in the 17th year of her age. She died in the full hope of salvation, and the delightful anticipation, above all else, that she was "to see Jesus, and be perfect—free from sin."

ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions will hold its next Annual Meeting at Rochester, N. Y., (in the church of Rev. Dr. Shaw,) commencing on Tuesday, October 6, at four o'clock in the afternoon. Rev. E. L. Cleaveland, D. D., of New Haven, Conn., is the appointed preacher for the occasion. The sermon will be delivered Tuesday evening.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brownfield, Cong. ch. and so.	3 00
Portland, La. ben. so. Mrs. Thomas, Tr.	51 50
Standish, Cong. ch. and so.	4 03
West Auburn, do.	45 00
Westbrook, Rev. Mr. Southworth, 10: friend, 1;	11 00—114 53
Kennebec co. Conf. of chs.	
Augusta, Cong. ch. and so. add'l,	30 00
Hallowell, A friend,	3 00
Waterville, Cong. ch. and so.	3 10—25 10
Lincoln co. Aux. So.	
Warren, Benev. so.	12 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, A student,	2 00
	164 63
Skowhegan, Rev. T. S. Goodwin,	4 00
South Paris, Cong. ch. and so.	45 00—49 00
	213 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. George Kingsbury, Tr.	
Fitzwilliam, W. 10; C. 3;	13 00
Gilsun, Cong. ch. and so.	28 00
Hinsdale, do.	10 50
Marlboro', do.	8 13
New Alstead, do.	8 10
Westmoreland, do.	18 85—86 58
Grafton co. Aux. So.	
Campton, Jno. Pulsifer, 10; M. S. Pulsifer, 10;	20 00
Orford, "Joshua,"	10 00
Plymouth, Cong. ch. ann. coll. 46; m. c. 24; wh. with prev. dona.	
cons. A. McQUESTEN an H. M.	70 00
South Haverhill, Cong. ch. and so. for Maharratta mission,	72 16—172 16
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Amherst, Cong. ch. and so. m. c.	29 69
Bennington, Cong. ch. and so.	10 92
Greenfield, do. 5; evan. ch. and so. 10;	15 00
Lyndeborough, Cong. ch. and so.	37 85
Manchester, Cong. ch. and so.	
98, 68; Mrs. N. Moore, 10;	108 68
Mason, Rev. D. Goodwin and fam.	
12, 05; cong. ch. and so. 6, 05;	18 10
Pelham, Miss Abiah Cutter, wh. with prev. dona. cons. ABEL GAGE an H. M.	50 00—270 24
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. so. to cons.	
Mrs. NANCY WEBSTER an H. M.	100 00
East Concord, Mrs. LUCINDA B. EASTMAN to cons. herself an H. M.	100 00—200 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia Village, Richard H. Page,	10 00
Exeter, Cong. ch. and so. m. c.	7 64
Greenland, Mrs. L. P. Weeks,	10 00
Hampton, Cong. ch. and so.	11 41—39 05
Stratford Conf. of chs. E. J. Lane, Tr.	
Gilmanton, H. M.	10 00
	778 03

Legacies.—Canterbury, Mrs. Mary Greenough, by George H. Harvey, Ex'r,	498 75
Temple, Mrs. Mary Maynard, by Herman Buss, Ex'r,	100 00—598 75
	1,376 78

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
McIndoe's Falls, Cong. ch. and so.	15 00
Peacham, m. c.	20 00

St. Johnsbury, Friends of missions, 200; South ch. m. c. 39,72; East ch. 18;	257 72—292 72
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Hinesburgh, Cong. ch. and so.	11 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so. m. c.	14 50
St. Albans, G. Merrill and wife to const. JAMES CUSHING MER- RILL an H. M.	100 00—114 50
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	6 00
Glover, do.	11 00
Holland, Cong. ch. and so. 5; Mrs. M. Montgomery, 10;	15 00
West Charleston, Cong. ch. and so.	1 00—33 00
Rutland co. Aux. So. J. Barrett, Tr.	
A donation from S. H. H.	25 00
Castleton, W. C. Guernsey,	5 00—30 00
	481 22
<i>Legacies.</i> —Essex, Nathan Lothrop, by B. B. Butler, Ex'r,	39 00
	520 22

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
A widow, 1; premium, 30c.;	1 30
South Dennis, Mrs. Nickerson,	1 00
Yarmouth, 1st cong. ch. and so. to cons. JAS. B. CROCKER an H. M.	150 00—152 30
Berkshire co. Aux. So.	
Great Barrington, 1st cong. ch. and so.	233 48
Lee, Cong. ch. and so. gent. 213,40; la. 108,80; m. c. 79,18;	401 38
South Egremont, Cong. ch. and so.	23 00
Stockbridge, Cong. ch. and so.	96 27
West Stockbridge, Benjamin Cone, 250; Mrs. Benjamin Cone, 250;	500 00
Williamstown, South cong. ch. and so.	13 00—1,267 13
Boston, (Of wh. fr. a friend, 50; do. 30; do. [of Essex st. ch.] 10; a friend, 5; prein. on silver, 1,17;)	265 55
Brookfield Asso. W. Hyde, Tr.	
Ware, Orrin Sage,	400 00
Warren, Mrs. Betsey Bliss, dec'd,	30 00—430 00
Essex co.	
Andover, S. K. 5; Chapel cong. 83,75; wh. with prev. dona. cons.	
Rev. A. P. LOOMIS, Rev. D. DENISON, and Rev. C. GOOD- RICH H. M.;	88 75
Lynn, Tower Hill chapel,	8 00
Methuen, A friend,	25 00
Salem, Mrs. J. H. Thayer,	200 00—321 75
Essex co. North Aux. So. J. Caldwell, Tr.	
Georgetown, Cong. ch. and so.	7 70
Haverhill, Centre cong. ch. and so. to cons. Mrs. GEORGE W. KELLEY an H. M.	100 85
Newburyport, Mrs. T. C. Tyler, 25; Whitefield cong. ch. and so. to cons. Miss M. LIZZIE COFFIN, Mrs. JOANNA BART- LET, Mrs. TABITHA KNAPP, GEORGE ROLFE, and Mrs. RE- BECCA N. OSGOOD, H. M. 550;	575 00—683 55
Essex co. South Aux. So. C. M. Richardson, Tr.	
Glooucester, Evan. cong. ch. and so.	181 10
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock, 1; coll. ch. m. c. 7;	8 00
Granby, Rev. James Bates,	4 67
Middlefield, A young lady,	5 00
Northampton, Nathan Sears,	25 00
South Hadley, 1st cong. ch. and so. m. c.	23 00
Southampton, Friend of missions,	10 00—75 67
Middlesex co.	
Brighton, A friend,	30 00
Cambridge, "Two," 2; Shepard cong. ch. and so. 181,05;	186 05
Charlestown, A friend,	1 00
East Cambridge, Evan. cong. ch. and so. m. c.	5 41

Lowell, 1st cong. ch. and so. 148; Kirk st. cong. ch. and so. (100 of wh. fr. S. W. Stickney to cons. Mrs. MARY H. STICKNEY an H. M.) 863;	1,011 00
No. Chelmsford, Cong. ch. and so.	2 00
Tewksbury, Cong. ch. and so.	90 00—1,325 46
Middlesex Union Conf.	
Assabet, Cong. ch. and so. m. c.	7 77
Fitchburg, Calv. cong. ch. m. c.	35 00
Leominster, Evan. cong. ch. and so. to cons. Rev. HORACE PAR- KER an H. M.	66 12—108 89
Norfolk co.	
Dorchester, 2d cong. ch. and so. la. 507,57; gent. 827,10; m. c. 54,07; prem. on silver, 46; of which from Nathan Carruth to cons. BARZILLAI PAINE an H. M. 103;	1,389 20
East Medway, 1st cong. ch. and so. wh. cons. C. H. FITTS an H. M.	125 08
Franklin, Cong. ch. and so.	36 00
Medfield, Mrs. Harding,	1 00
Medway, Village ch. and so. wh. with previous dona. cons. Mrs. MARY FISHER an H. M.	2 00
Roxbury, Eliot ch. and so. gent. (of wh. fr. E. B. Huntington to cons. Miss MARY L. HUNTING- TON an H. M. 100;) 271; la. 42,70; m. c. 11,90; E. W. Bum- stead, 10; Vine st. ch. and so. m. c. 43,41; E. W. Noyes, 10;	389 01
West Roxbury, Evan. cong. ch. and so. m. c. 53,32; L. A. T. 20;	73 32—2,015 61
Old Colony Aux. So.	
Middleboro' 1st cong. ch. and so. 81,50; Central Cong. ch. and so. 35,40; m. c. 21,15;	138 05
Rochester, Cong. ch. and so. la. 13; m. c. 9;	22 00—160 05
Palestine Miss. So. E. Alden, Tr.	
South Abington, Cong. ch. and so. to cons. O. J. HEALY and Miss C. H. WHITMAN H. M.	200 80
Taunton and vic.	
New Bedford, Pacific ch.	200 00
Norton, Trin. cong. ch.	10 95—210 95
Worcester co. North, C. Sanderson, Tr.	
Ashburnham, C. F.	10 00
Worcester co. Central Asso. W. R. Hooper, Tr.	33 35
	7,442 16
Chelsea, Broadway ch. and so. m. c. 12,38; Winnisimmet ch. and so. m. c. 29,61;	41 99
Edgartown, C. Coffin,	4 00—45 99
	7,488 15

<i>Legacies.</i> —Otis, Mrs. Anna Walcott, by S. W. Carter, Ex'r, (prev. rec. 150;)	150 00
	7,638 15

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Stamford, 1st cong. ch. and so.	90 00
Fairfield co. East, Aux. So.	
Brookfield, Cong. ch. and so.	23 50
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	35 00
Terryville, do.	5 00—40 00
Middlesex Asso. J. Marvin, Tr.	
Old Saybrook, Mrs. Phoebe Lord,	10 00
West Chester, 1st cong. ch. and so.	40 05—50 05
New Haven City, Aux. So. F. T. Jarman, Agent.	
North ch. m. c. 7,56; Yale college, offi- cers and students, 830,50; m. c. 4,45; united m. c. 9,01; Davenport chapel, m. c. 5,83; Centre ch. a friend, 50; do. 1; do. to cons. ERNEST ROBIN- SON an H. M. 100; Mrs. R. H. 5;	1,013 35
New Haven co. West Conso. W. Atwater, Tr.	
Seymour, Cong. ch. and so.	17 20
Waterbury, 1st do. m. c.	26 17—43 37

New Haven co. East, F. T. Jarman, Agent.	
Northford, Gent. asso. reported last month as from N Haven, 11.	
West Meriden, Rev. H. C. Hayden,	10 00
Whitneyville, Cong. ch. and so.	5 04—15 04
New London and vic. and Norwich and vic.	
C. Butler and Lewis A. Hyde, Trs.	
New London, A member of the 1st cong. ch.	50 00
Norwich, 1st cong. ch. and so. m. c. 8,78; 2d cong. church and so. 11,50, Mrs. and Miss Hunting-	22 28
ton, 2;	
Sprague, Cong. ch. and so. 9,26; m. c. 9,09;	18 35—90 63
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. and so.	39 90
Rockville, 2d do.	12 06
Vernon, Cong. ch. and so. m. c.	9 00—172 96
Windham co. Aux. So. G. Danielson, Tr.	
Brooklyn, Cong. ch. and so. la. asso. 45,27; m. c. 9,20;	54 47
Willimantic, Cong. ch. and so. m. c. 18; S. G. Willard, 20;	38 00—92 47
	1,631 37
Legacies. —Clinton, Elizabeth Buckingham, by Anthony Lane, Ex'r,	190 00
New Haven, John B. Barnard, by N. T. Bacon, Ex'r, (prev. rec'd 18,384,32,)	1,620-1,810 00
	3,441 37

RHODE ISLAND.

Providence, Richmond st. cong. ch.	242 38
Tiverton, Cong. ch. and so.	20 00
Westerly, do.	18 00—280 38

NEW YORK.

Buffalo and vic. H. Stillman, Agent.	
Buffalo, A friend,	300 00
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Canandaigua, Henry W. Taylor to cons. JOHN TAYLOR, of Bruce, Mich., an H. M.	100 00
Monroe co. and vic. E. Ely, Agent.	
Rochester, A. Champion, 1,000; Plymouth ch. m. c. 25; Central pres. ch. m. c. 139,57;	1,165 57
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh fr. Geo. S. Cox, 50; Jno. Slade, 100; S. B. Chittenden, 1,000; Z. S. Ely, 1,500; Rev. Stuart Dodge, 25; Mrs. E. P. Dodge, 25; for support of a girl in Miss West's school at Marsovan.)	2,867 85
Oneida co. Aux. So. J. E. Warner, Tr.	
Boonville, 1st pres. ch. to cons Rev. MORGAN B. GILLETTE an H. M.	50 00
Steuben, Cong. ch.	21 11
Utica, 1st pres. ch. bal.	57 06—128 17
	4,561 59

Albany, State st. pres. ch. (of wh. fr. John Guffin, 10;) 115; 4th pres. ch. 100;	215 00
Bellport, Cong. ch.	3 62
Brasher Falls, Pres. ch. m. c.	1 50
Busti, Rev. S. D. Taylor,	2 00
Clinton, Houghton seminary,	32 00
Cornwall, Pres. ch.	14 86
Coventryville, Cong. ch.	17 05
Deposit, Pres. ch.	19 00
East Stockholm, J. Rood,	10 00
Elmira, 2d pres. ch.	59 36
Essex, Pres. ch. and so.	22 35
Fairport, 1st cong. ch. and so.	40 00
Flushing, do.	30 69
Franklin, do.	33 00
Governor's Island, Fort Columbus, Col. G. Loomis,	4 00
Harpersfield, Joseph Hubbard,	4 00
Havana, Pres. ch.	27 00
Holley, Mrs. Olive C. Bushnell,	10 00
Hornersville, Pres. ch. m. c.	27 00
Hudson, CHARLES PAUL, wh. with prev. dona. cons. himself an H. M.	50 00

Irrington, Pres. ch. of wh. fr. J. T. Terry, 250;	430 50
Ithaca, Pres. ch.	60 78
Junius, do.	13 00
Kinderhook, Two ladies,	25 00
Keesville, Cong. ch. and so.	91 00
Malone, Pres. ch. (of wh. from WILLIAM KING to cons. himself an H. M. 100;)	135 00
Manlius, Mrs. Z. Smith,	10 00
Moravia, Cong. ch. m. c.	10 50
Morrisania, 1st cong. ch.	19 55
Naples, Pres. ch. and so.	30 00
New Brighton, A friend,	10 00
New Hartford, Pres. ch.	41 00
New York Mills, do.	11 29
Nineveh, do.	35 65
Nyack, C. K. Morrison,	11 00
Oswego, 1st pres. ch.	100 00
Owego, do. m. c.	49 15
Sherburne, Cong. ch. bal.	5 00
Spencer, 1st cong. ch.	12 50
Unionville, Pres. ch.	23 00
Whitehall, 1st pres. ch. 61,54; J. H. H. Parke, 50; m. c. 58,46;	170 00
Wilson, Pres. ch. 29,17; fem. miss. so. 13,20; U. M. asso. 2,50;	44 87
Windham Centre, Pres. ch. m. c.	4 25
Yonkers, 1st pres. ch.	120 05-2,085 52
	6,647 11

Legacies. —Buffalo, Jabez Goodale, by H. Shumway, Ex'r,	560 00
Springfield, B. Rathbun, div.	50 91—610 91
	7,258 02

NEW JERSEY.

Elizabeth, A few friends, 50; pres. ch. 40;	90 00
Morristown, Mrs. Joanna Woodruff,	8 00
Newark, Roseville pres. ch. to cons. Rev. CHAS. T. HALEY an H. M.	100 00—198 00

DELAWARE.

Middletown, Pres. ch. m. c.	4 42
Wilmington, Hanover st. ch. m. c.	76 65—81 07

PENNSYLVANIA.

By Samuel Work, Agent.	
Cambridge, Pres. ch.	3 00
Germantown, Market sq. pres. ch.	70 00
Gravel Run, Pres. ch.	5 00
Philadelphia, J. D. L. 10; for Bek student, 6; for exchange, 4; Walnut st. ch. West Philadelphia, 326,18;	346 18
Reading, Pres. ch.	75 30—499 48
Easton, Rev. A. H. Kellogg,	1 00
Honesdale, 1st pres. ch.	240 33
Pittsburg, Cong. West ch.	27 37
Susquehanna Depot, Pres. ch. m. c.	3 60
Union Mills, 1st pres. ch.	12 00—283 70
	783 18

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, D. D., Tr. (200 of wh. for the Aintab mission,)	700 00
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DISTRICT OF COLUMBIA.

Washington, 4th pres. ch.	100 00
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OHIO.

By G. L. Weed, Tr.	
Berlin, Pres. ch.	15 00
Cincinnati, 3d pres. ch. to cons. Rev. WILBUR MCKAIG, Mrs. H. M. MCKAIG, and D. H. BALDWIN, H. M.	332 03
College Hill, Pres. ch. m. c.	4 00
Delaware, 2d pres. ch.	55 00
Genoa, Pres. ch.	10 00
Morrow, do. m. c.	1 00
New Philadelphia, Pres. ch. m. c.	3 00
Oxford, 2d pres. ch.	67 34
Sharonville, Pres. ch. m. c.	1 00
Trenton, Pres. ch.	11 00—499 37

Columbus, Rev. B. Taibot, 10; 2d pres. ch. m. c. 5,21;	15 21
Dayton, 3d st. pres. ch. to cons. Rev. S. G. SPEES, D. D. an H. M. 134 59	
Jersey, Rev. C. M. Putnam, 10; m. c. 12,85;	22 85
Kelloggsville, Franklin Stoddard,	5 00
Mt. Gilead, Rev. Henry Shedd,	2 00
Newark, Benjamin Ells,	50 00
Oxford, A friend, 1; teachers and pupils of the Western fem. sem. to cons. Miss ANNA KUMLER, and Miss CLARA CALVERT H. M. 225;	226 00
Ravenna, Cong. ch. and so. m. c.	10 44
Richfield, Mrs. Mary Oviatt, 5; H. Smith, 2;	7 00
Streetsboro', A. M. Weatherbee,	1 00
Wayne, S. Jones, 10; L. H. Jones, 5; others, 5;	20 00
Windham, m. c.	5 00—499 09
	998 46

INDIANA.

By G. L. Weed, Tr.	
Bedford, L. K. B. prem. on gold,	2 10
Indianapolis, 2d pres. ch. m. c.	10 00
Jacksonville, Charles French, deceased,	1 00
Mishawaka, Pres. ch. m. c.	5 50
Rockville, Rev. J. Hawks,	8 25
Terre Haute, Baldwin pres. ch. m. c.	10 00
Toronto and Clinton, Pres. ch.	6 00
Zoar, P. L. Davis,	1 00—43 85
Plymouth, Collection,	8 00
Rising Sun, Rev. E. Black, avails of two weather indicators,	6 00—14 00

57 85

Legacies.—Connersville, Beniah G. Roots, balance, by G. L. Weed,

775 00

832 85

ILLINOIS.

Aurora, Thomas Pierce,	10 00
Bradford, A friend,	5 00
Brighton, L. P. Stratton,	50 00
Camp Point, A friend, by Rev. J. L. Jones,	5 50
Cayuga, Rev. B. J. Bettelheim,	5 00
Chicago, H. Z. Culver, 50; 2d pres. ch. 700; a member of the 3d pres. ch. 12; Olivet pres. ch. 40,25;	802 25
Clifton, Cong. ch. and so.	3 75
Decatur, 1st pres. ch.	8 80
Farmington, Matthew Simpson,	10 00
Jacksonville, Westminster pres. ch. 342,95; m. c. 53,60;	396 55
Knoxville, Pres. ch. m. c.	5 25
Monticello, Pres. ch.	81 32
Princeton, Mrs. M. Keyes and daughters,	5 00
Quincy, A pilgrim,	1 25
Rushville, C. H. L. V. Brown,	10 00
St. Charles, Cong. ch. and so.	13 48—1,413 15

Legacies.—Chicago, Jabez Barber, 125; John High, by George M. High, Ex'r, 793;

923 00

2,336 15

MICHIGAN.

Detroit, Fort st. pres. ch.	125 00
Grand Rapids, 1st pres. ch.	22 00
Kalamazoo, C. L. H.	1 00
Lansing, 1st pres. ch.	5 00—153 00

WISCONSIN.

Geneva, Pres. ch.	11 00
Jefferson, 1st do.	3 35
Pardeeville, Pres. ch.	5 00
Reedsbury, Timothy Williston,	10 00—29 35

IOWA.

Atalissa, Pres. ch.	2 75
New Hampton, Cong. ch. and so.	2 25
Scott, Pres. ch.	1 65—6 65

MISSOURI.

Independence, L. R. Pixley,	20 00
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MINNESOTA.

Minneapolis, H. D. Cunningham,	10 00
Stillwater, 1st pres. ch.	14 35—24 35

TENNESSEE.

Jonesborough, Pres. ch. m. c.	25 50
Nashville, I. H.	5 00—30 50

KANSAS.

Manhattan, Cong. ch. and so.	21 00
Wyandotte, do.	7 00—28 00

OREGON.

Forest Grove, Cong. ch. and so. m. c.	7 00
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GEN. GRANT'S ARMY.

Soldier of 72d Illinois volunteers,	2 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Alleghany mission church,	10 00
Manchester, Eng., Mrs. A. S. Thornton,	61 77
	71 77

MISSION SCHOOL ENTERPRISE.

MAINE.—Foxcroft and Dover, s. s.	13 00
NEW HAMPSHIRE.—Lyme, s. s.	13 00
VERMONT.—Sheldon, s. s.	10 00

MASSACHUSETTS.—Boston, A friend for schools in Oroomiah, 25; Young ladies of Essex street church, for support of girl in Miss Ashley's sch. 16,56; Billerica, cong. ch. s. s. for schs. in Madura, 13; Methuen, cong. ch. s. s. for schs. in India, 25; Newburyport, Miss H. F. Tyler for sup. of a sch. in Madura mission, 25; Shelburne Falls, cong. ch. s. s. for Miss Fisk's sch. Oroomiah, 18; Sudbury, cong. ch. s. s. for schs. in care of Rev. H. J. Bruce, 25;

147 38

RHODE ISLAND.—Providence, Beneficent cong. ch. s. s. class,

2 00

CONNECTICUT.—Washington, cong. ch. s. s.

5 00

NEW YORK.—Bellport, Cong. ch. s. s. 3,50; Brooklyn, Mrs. Wm. C. Bowers, for the Bowers sch. Madura, 30; Clinton, s. s. asso. 50; Le Roy, s. s. for fem. schs. of Oroomiah, 49,75; Washingtonville, 1st pres. ch. s. s. 7; Wilson, pres. ch. s. s. 10,13;

150 38

NEW JERSEY.—Bloomfield, s. s. of German pres. ch.

12 00

PENNSYLVANIA.—Reading, Pres. ch. s. s. wh. with prev. dona. cons. HENRY MANGER an H. M. 60; West Philadelphia, Walnut st. ch. s. s. 20; Indian Orchard, Bible class and s. s. 9,67;

89 67

OHIO.—Athens, s. s. for schs. in Turkey, 10; Cincinnati, 1st German pres. s. s. 7; Cleveland, 1st pres. s. s. for schs. in Syria, 50; Hudson, young la. for Madura mission, 15; Mt. Gilead, s. s. infant class, 25c.; Oxford, pres. s. s. 10; Walnut Hills, Miss Hubbard's Bible class, 7;

99 25

ILLINOIS.—Jacksonville, Westminster pres. s. s.

27 50

TENNESSEE.—Jonesborough, Juv. miss. so.

5 60

574 96

Donations received in July, 22,799 18
Legacies, 4,906 66

\$ 27,705 84

✂ TOTAL from September 1st, 1862, to July 31st, 1863, \$ 333,455 75

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